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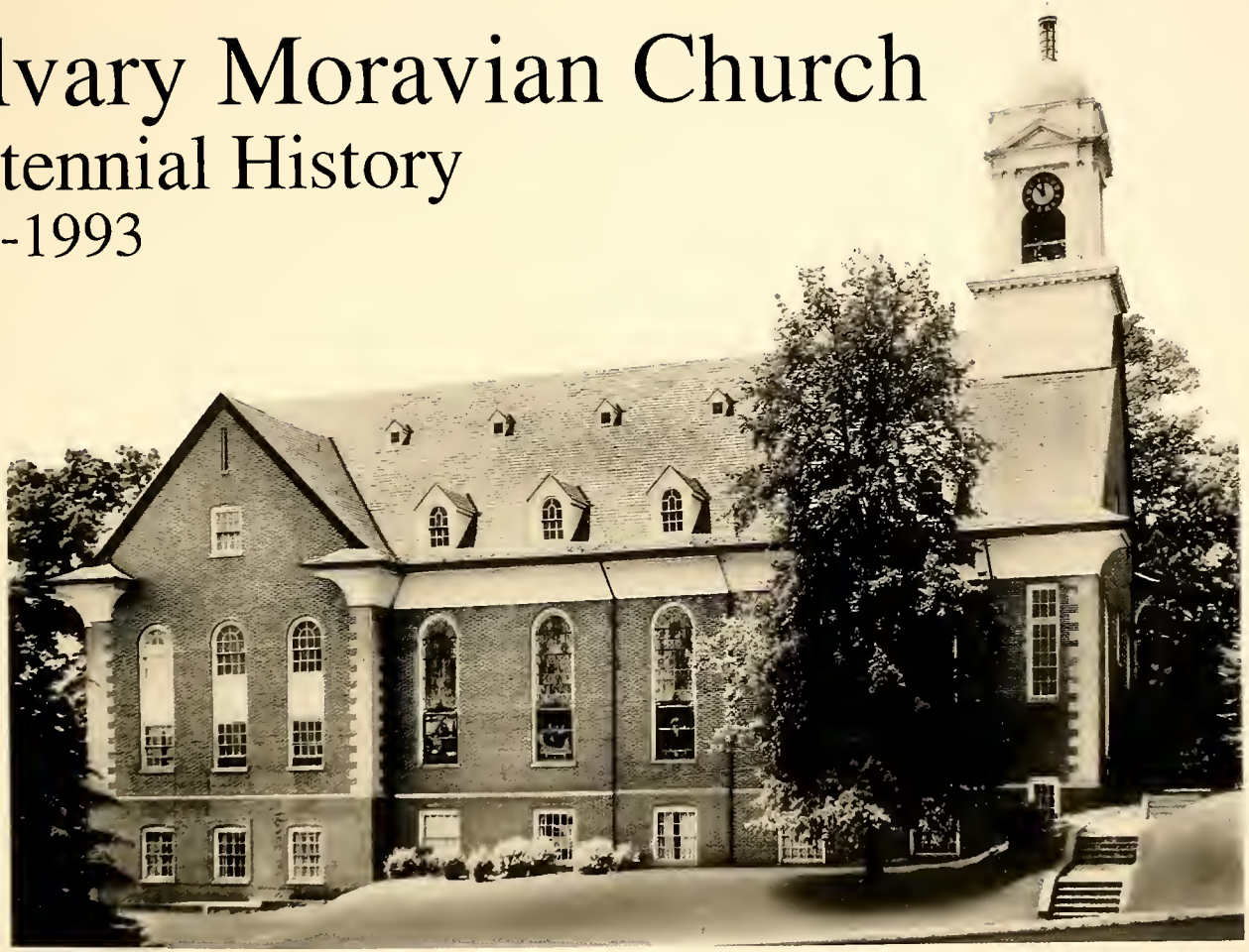
Calvary Moravian Church

Centennial History

1893-1993



Calvary Moravian Church
Centennial History

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Cover: "New Calvary."
Note second row of dormers, and lantern on steeple, both now removed.

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Calvary Moravian Church
Centennial History

Hamilton C. Horton, Jr.

The Centennial Committee
Winston-Salem, North Carolina, 1994

C284.609
W783c

DEDICATION

To those of our Congregation,
that "great cloud of witnesses, the innumerable company
of those who have gone before and entered into rest,"
and who left us as inheritors of their—and our—
beloved Calvary.

ACKNOWLEDGEMENTS

Foremost must be the Centennial Committee and its Chairman Richard Henderson who made publication of this little History possible. Also we acknowledge with special thanks the Moravian Archives and its helpful and solicitous staff, those who over the years have preserved congregational scrapbooks and other tangible records, and those of our elders who provided their own recollections: Brothers and Sisters Lucille Atwood, L.C. Bruce, Sarah Harris, John Harrison, Ruth White, Sadie Smith and Etta Schultz. Dr. James Boeringer, who left an indelible legacy of organ performance and compositions for our choir, provided invaluable expertise in knowing just how and where to publish this History, and our Pastor, the Reverend Gary Marsh offered unfailing cooperation and enthusiasm for the project.

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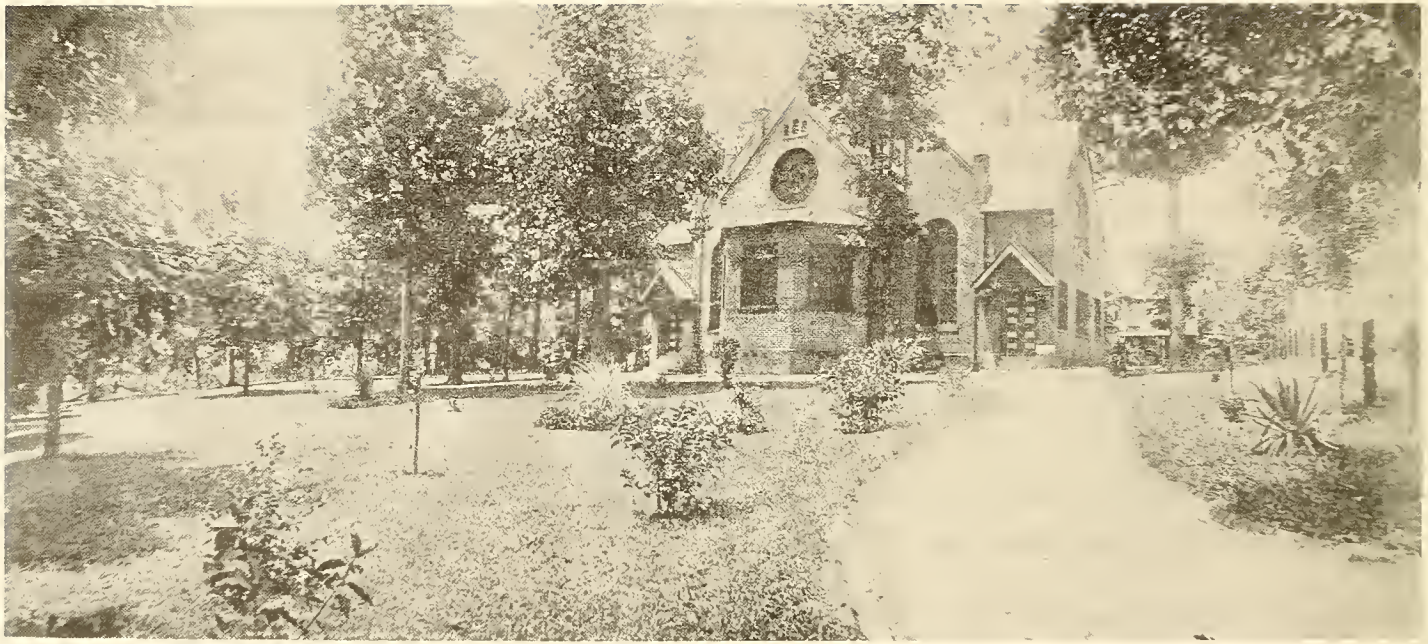
INTRODUCTION

Anyone faced with the task of preparing a history of a congregation must decide at the outset whether it is to be approached as a valuable catalogue of lists of Elders, Trustees, Sunday School teachers, etc. who have served the congregation, or whether it is to be a narrative of happenings in the life of the congregation which seem to the writer to be significant. I have chosen the latter approach, realizing that many important names will unfortunately go unmentioned in the process. Fortunately, the records of any Moravian congregation are meticulously kept and the names religiously recorded in an Archives—a custom zealously preserved by the Unity since the 15th century. (The records of Calvary alone now comprise some seven boxes in the Archives of the Southern Province.)

Calvary's history as a Moravian presence in the center of Winston-Salem parallels the growth of downtown Winston; its union with Salem in 1913 to form Winston-Salem, the dispersal of shopping and businesses to the suburbs, and the change of Calvary's neighborhood to an integrated, transitional area with new challenges to us to meet as a downtown congregation in our 100th year.



VIEW OF "OLD CALVARY" FROM THE EAST, C. 1895

CALVARY PARSONAGE, 600 HOLLY AVENUE, C. 1912

IN THE BEGINNING . . .

Moravians are different. Even peculiar—according to this World's wisdom. And we always have been. After the martyrdom of John Hus (remembered in our July 6th Liturgy), even after protestant beliefs had ultimately achieved recognition in the Kingdom of Bohemia, the laity had achieved access to communion in both kinds, and the right to read and interpret the Bible for themselves as the sole guide for salvation; a group of Protestants nevertheless separated themselves from the mainstream of Protestants in Bohemia because they sought a still more intense, simpler, more purely Christian life in a rural setting, far from the temptations of trade and cities. In 1457 they established the Unitas Fratrum as a separate Protestant Church, and in 1467 achieved their own episcopacy.

When Protestantism in Bohemia was virtually extirpated after the Battle of White Mountain in 1620, a remnant of this ancient Unitas Fratrum remained. Though hunted and faced with certain death if their bibles or their meetings in the forests were discovered, they persevered, confident that the Lord would somehow preserve their little church.

In 1722 a small group of members of the ancient Unitas Fratrum found refuge on the Saxony estate of a pious nobleman, Count Ludwig Nicholas Von Zinzendorf. When the word got back to Bohemia, others escaped across the border between the Kingdom of Saxony and the Kingdom of Bohemia. By 1727 these

refugees had built a settlement called Herrnhut.

Zinzendorf, a Lutheran himself, was extremely attracted to the teachings of the old Unitas Fratrum and to the earnest desire of his new tenants to live a Christian life. Together they embarked on a course that would change the world and would directly involve you and me at Calvary Church in Winston-Salem.

In 1727 in the parish church in the little Village of Berthelsdorf, where the refugees worshipped (just a short stroll from their Village of Herrnhut) a remarkable pentecost-like spiritual outflowing occurred—changing the hitherto uncertain, somewhat quarrelsome and directionless refugees into a solid brotherhood, united in love for one another and all mankind, and determined to share that Christian love with the entire world—jaded and skeptical as it may be. Within a few years Moravian (for so they were now called because of the numbers who had escaped from the Bohemian Province of Moravia) missionaries were taking the gospel to South Africa, Tibet, Russia, Greenland, South America, the Caribbean, Labrador, Egypt. They were sent out, and earned their way as they went, staying in close communication with the nerve center of the Unity at Herrnhut.

In 1752 we had already begun a settlement known as Bethlehem along the Lehigh River in Pennsylvania and Bishop Augustus Gottlieb Spangenburg had been instructed to come to North Carolina and see if a suitable and adequately large acreage could be located here. Meanwhile the brethren in England were negotiating with Lord Carteret, Earl of Granville, to determine the precise terms should a suitable tract be found. The idea, consistent with the ancient and also the renewed Unity's philosophy, was to establish a

community where Moravians could live a spiritual life separated from the temptations and concerns of the temporal world and also to provide a staging area for missions to the southern Indian tribes, who had yet to know of the gospel. Some 100,000 acres were ultimately purchased.[1]

So it was that in 1753 twelve young men arrived to take possession of this baronial fiefdom. They would begin a temporary settlement, called "Bethabara" from the Hebrew, "House of Passage." Our Calvary Church today stands on original land from The Earl of Granville's grant: Since 1753 the land has been owned by the Church.

The story of how the Moravian settlements grew in Bethania, Friedberg, Friedland, Hope, Salem—is beyond the scope of this history. Suffice to say for our purpose that the little town of Salem had the first genuine water works in the nation: Bored, heart pine logs formed pipes from a major spring located in the area behind what is now the corner of Spring and Fourth Streets, all the way to cisterns on Salem Square. Since any source of water supply needs to be protected by a pristine watershed to avoid contamination, the Church "reserved" the area around the spring even after it had sold off land to form the new County Seat of Forsyth, "Winston."

OPPOSITE: ADVERTISEMENT,
WINSTON RESERVATION,
C. 1920

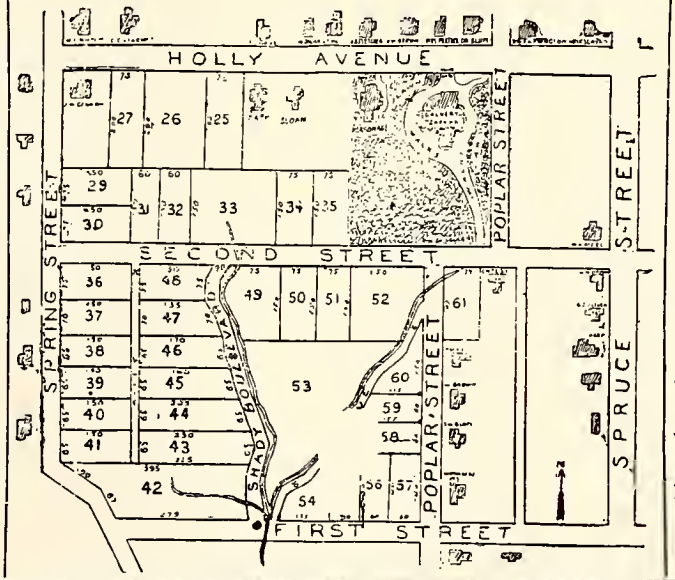
[1]The deal was 98,985 acres for 500 pounds sterling down, and an annual quitrent of 148 pounds, 9 shillings and 2 1/2 pence. An immense sum for those days.

AT LAST
The Reservation Opens

For more than 20 years this beautiful tract of original Oak Forest lying almost in the center of the city, has been reserved, the city growing up around it on all sides.

On account of the pressing demands for home sites, within the bounds of reason, as to terms, prices and location, the owners have at last consented to dispose of it.

Accordingly the entire tract has been subdivided into large and desirable residence lots



These beautiful lots are now offered for sale on terms and prices within the reach of everyone.

For the erection of a home, there is no better location within the city. Convenient to Churches, Schools and Business. One of the main Sewer lines of the city, runs through the entire property, and all lots accessable to the city water mains.

As an investment no property in this city is more promising.

Even a very small monthly saving will secure one of these lots.

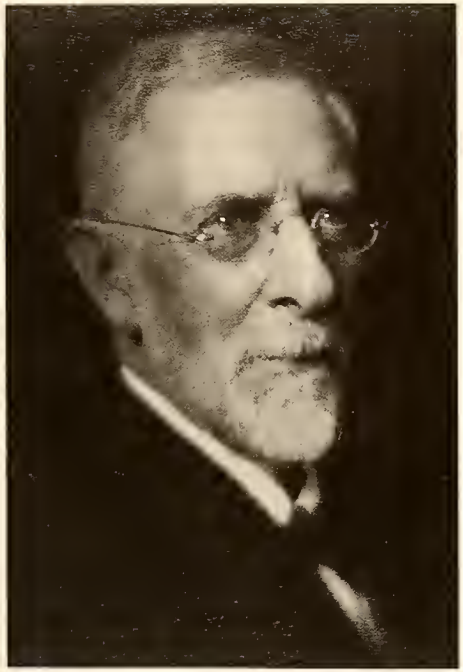
All information as to prices, terms and description of this property will be furnished by

W. E. FRANKLIN.

This area was the "Winston reservation." And included the Calvary Church site. Its boundaries were from First Street on the south to Spring Street on the west, the rear lot line of Fourth Street on the north and Spruce Street on the east.[2] The County Seat of Winston grew, of course, and after the War between the States, became a major manufacturing center, rivalling the older town of Salem. Mud streets, hoards of newcomers jostling on sidewalks, covered wagons bringing tobacco and other goods to the tobacco ware-houses and to the new railway station, gave it a rough frontier appearance when contrasted with the orderly, quiet and unobtrusive town of Salem, still clustered largely around its square and with its pace set by the bell of Home Church.

The Church in Salem, true to the traditional Moravian avoidance of "poaching" on the membership of other churches, declined to expand into the newer town of Winston with its established Methodist and Baptist churches. But as more

[2]The German speaking Moravians, because of their desire to avoid involvement in politics and to live in isolated self-sufficient communities, naturally caused some suspicion among their English speaking neighbors. Fortunately, these were usually allayed when our spokesmen could appeal to the higher levels of government: In 1749 Parliament had given our Church the singular recognition of "an ancient Protestant and Episcopal Church," thus recognizing we were not only a sister Protestant Church to the Anglican communion, but also recognizing the validity of our ordinations. This made it possible for our ministers to validly serve the Anglicans who settled nearby. For example, when Royal Governor Tryon in 1766 heard rumors that we were sending money out of the colony to Europe, and summoned Brother Ettwein to the then Royal Capitol at Brunswick, Ettwein was hosted by the Governor's own chaplain, resolved the question with little difficulty, and reported "the English church considers ours as a sister church, an honour which hitherto it had given to none."



BISHOP EDWARD RONDTHALER, D.D. L.L.D.,
FOUNDER AND FIRST PASTOR OF CALVARY

and more Moravians moved into Winston, the Home Church was presented with an obvious problem of serving its own people, who by now were faced with fairly long journeys to get to church. Also there were other souls to be reached that, for whatever reason, were not being reached by Winston churches.

So in 1876, a tentative first step was taken: Outdoor benches were placed in a clearing on the "Reservation" and during the summer, theological students and recent graduates from Moravian seminary, men like J.E. Hall, J. Clewell, G.F. Bahnson and Byron Spaugh conducted evangelical services.

This expedient did not prove permanent. Later, services were held in Tise's Hall (east of the old courthouse), and still later a Sunday School, half "union" and half Moravian was held in the old public

school building on the corner of present Liberty and First Streets.

The seed was thus planted for Calvary. In October 1877 Rev. Edward Rondthaler was driving his buggy accompanied by Bishop Emil DeSchweinitz through the woods of the Moravian reservation and commented "wouldn't this be a nice place for a church—if we had one in Winston?" But while the germ had been planted, the Salem congregation was still reluctant to venture out of that community.

Meanwhile that sole Moravian congregation in the two communities, Home Church, was growing. In 1887 Brother John McCuiston reported making calls on 950 families in the Home Church Congregation. Bishop Rondthaler himself reported 624 for a total of 1,574 families who looked to Home Church for their spiritual nurture. In that year's Memorabilia, Bishop Rondthaler noted this increase in the congregation and suggested "a new preaching place located in the very center of the (two) communities."

"OLD CALVARY"

Salem congregation, earlier of two minds as to whether a new Moravian presence in Winston would be perceived by the churches already there as competition, finally chose to start a new work—assured that the principal need was by those in the new town who were already Moravian and who desired a nearer Moravian chapel in which to worship their Lord through the noble cadences of the traditional litany and liturgies, and the sturdy Bach-inspired hymns of their forefathers. The Salem congregation appointed a committee on June 4, 1888 to select a location for the new work.

By mid-August of that year, a site had been selected, land cleared, and the foundations staked off. Fogle Brothers (an old line Moravian construction firm) undertook the building. The cost was to be $10,000.00.

The brick walls of old Calvary were laid by a master brick mason, Charles Fetter, later a member of Calvary. The cornerstone was laid on September 23, 1888 and in the Memorabilia on December 31, 1888, Bishop Rondthaler could report,

> "Our own handsome Moravian chapel
> in Winston will soon be under roof."

But while the architecture, the walls and the very fabric of old Calvary were solid as those built more than 100 years earlier in Wachovia, there were elements you and I might miss: There were no lights when we first began. One Brother might bring a

lantern, another a lamp, another a candle to light the sanctuary for evening services. These would be placed on a long table in the front of the sanctuary and then the service could begin.

Indeed, after one evening service at old Calvary Bishop Rondthaler lost his way in the dense forest of the Winston reservation surrounding Calvary and feared he would have to spend the night in the woods (finally he found a foot path and was able to make his way home).

The footprint of the sanctuary of old Calvary was a bit north of the present church.

Calvary was very much an integral part of the Salem congregation. Bishop Rondthaler himself preached at Calvary every other Sunday and at Home Church on alternate Sundays. The saying was that, early on, more people came to Calvary in the south door (ie. from Salem) than in the north door (from Winston). Largely because the Salem congregation encouraged its members to affiliate with the new Calvary chapel, many of our present families came to Calvary from the Home Church because of Bishop Rondthaler's urging.

Sunday School was an important part of the Christian church back then, as now. And James Lineback, promoter of Sunday Schools throughout the Province, spent much of his time developing the Calvary Chapel Sunday School.

By 1889, the new church building was ready to be dedicated. And on December 10, 1889 Bishop Rondthaler dedicated "Calvary" Chapel. He had chosen the name. The new sanctuary had a seating

INTERIOR,
OLD CALVARY,
1903

capacity of 350. Brother James Lineback reported the Sunday School had 100 members at that time. Indeed, the dedication was the "chief event of the year" in Bishop Rondthaler's 1889 memorabilia. He stated that the

> "dedication service elicited the cordial good wishes of all the other denominations of Christians situated in the neighbourhood"

and added

> "it has already secured the active service of members living too far away from the Home Church to be, as a rule, very active here..."

The Southern Province of the Moravian Church was apparently still uncertain how to grapple with new congregations: Should they be independent as were the rural congregations, or should they remain, connected to the mother congregation in Salem? Bishop Rondthaler opted for the latter. In his memorabilia of 1890 he emphasized the need for strict unity of the congregation throughout the limits of Salem and Winston, noting that this would mean a "principle that we have one congregation in several distinct fields of activity...one house with many chapels."[3]

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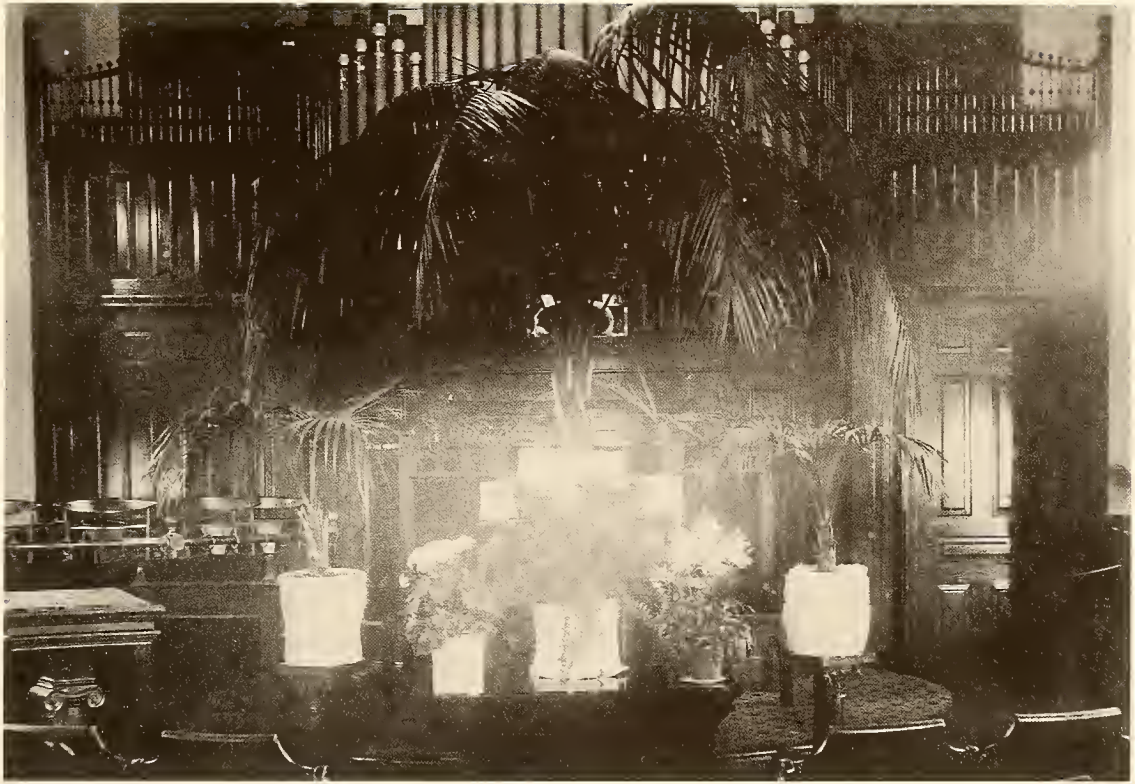
[3]His concept endures today in the "Salem congregation," within which each church in the traditional city limits of Winston-Salem has representatives on the Central Board of Trustees, has burial privileges in God's Acre, and thus exists as one amorphous and extended congregation.



INTERIOR,
OLD CALVARY
DECORATED
FOR PALM SUNDAY,
1924

The first marriage at Old Calvary occurred on October 29, 1891 when Miss Bertha Rayle married Mr. Nixon Padgett.

In March of 1891 Sunday School Superintendent James Lineback could report that two confirmations had sprung from the October week of prayer conducted by Calvary.

REVEREND ARTHUR DAVID THAELER, D.D.
PASTOR 1892-1901

PASTORATE OF A. DAVID THAELER
1892-1901

In 1892 Calvary Chapel got its first minister, the Reverend A. David Thaeler. While assigned virtually full time to Calvary, he was technically an Assistant Pastor of the Moravian Church in Salem. (Thus, while pastoring at Calvary, and assisting at Home, he helped start "a new and earnest congregation at Wachovia Arbor.") Dr. Thaeler's first sermon at Calvary was on July 3, 1892. In his memorabilia of that year, Bishop Rondthaler reported "the Moravian Church of Salem now consists of a Home church, with Calvary, Elm Street, East Salem and Centerville chapels, all forming one membership . . ."

But with a pastor assigned to the Church, the pace of organization quickened. An "Advisory Committee" composed of W.A. Walker, C.A. Hall and C.E. Johnson had laid the groundwork well, and on April 20, 1893 the congregation of Calvary Church was organized at a lovefeast. About 35 members were present, including charter members Mrs. Ellis Shelton, Mr. and Mrs. E.C. Clinard, Mrs. Zacharias Hege, Mr. and Mrs. H.W. Foltz, Mr. and Mrs. C.A. Hall, Mr. and Mrs. C.E. Johnson, Mr. and Mrs. C.T. Fetter, Mrs. M.C. Prather, Mr. and Mrs. W.A. Walker and Mr. and Mrs. N.G. Stockton. Later Mrs. F.G. Schaum, the "Granny Schaum" of the early congregation, joined them.

To recapitulate, Calvary Church, located in those deep woods of the Moravian reservation, became the first effort of the Salem congregation to expand into Winston—an effort envisioned by Bishop

DeSchweinitz earlier in 1877.

The new church had a dynamism of its own. The first confirmands were Ernest G. Hege, Henry F. Hall and Henry B. Shelton. Bishop Rondthaler in the memorabilia of 1893 noted that this newest congregation was rapidly growing and that more than 30 communicants who lived in Winston and formerly were members of the Home Church congregation had affiliated with Calvary.

A pastor needs a parsonage. In 1894 the parsonage, on Holly Avenue beside the sanctuary, was built and its first occupants were Dr. Thaeler and his new wife, the former Ruth C. Shropp of Bethlehem. The records do not disclose when Dr. Thaeler got married, but we would surmise that his new status would have spurred the new congregation to provide a suitable parsonage. Meanwhile a substantial addition to the sanctuary was built.

OPPOSITE: MRS. M.C. PRATHER, REVEREND EDWARD CROSLAND, TED LONGHURST AND ADA SNOW, C. 1915 IN FRONT OF PRATHER RESIDENCE OPPOSITE CALVARY ON HOLLY AVENUE. DR. BLUM'S HOUSE SEEN ON RIGHT. THE AUTOMOBILE IS A NEW BUICK.

Five years later the records of 1899 note that the interior of the Calvary sanctuary was remodelled and "new and convenient chairs and been placed in the auditorium." We have no record of the original seating. Obviously the congregation was yeasting and expanding.[4]

The work at Calvary and other extension projects of the Salem congregation had proven so successful that a "chapel" status (under which the extension congregations would still be provided aid and other support from the mother congregation) was no longer necessary. The rules and organization of Salem congregation were changed and, in 1901, Calvary became a fully established church.

In the summer of that same year, however, the little congregation suffered a blow when Dr. Thaeler was called to a pastorate in Bethlehem. Dr. Thaeler had become such a beloved pastor that the congregation was desolate. On August 12, 1901, 53 members appealed to Bishop Rondthaler to stop Dr. Thaeler's call to the Northern Province, pleading "can he not be given back to us?" The loss to the congregation, they urged, would be "irreparable."

Unlike other denominations, though, a Moravian minister is virtually bound to accept a genuine call no matter where to. Calls are issued by the Provincial Elders Conference itself, in the name of Christ, our

[4]Dr. Thaeler made pastoral calls over a wide area. One day he was given some chickens by a rural member of the congregation and, of course, put them in his buggy for the ride back to Holly Avenue. The chickens were a bit noisy due to the bumpy ride of the buggy. It was dark when he got home and a few moments later a policeman showed up. The policeman had tailed him, convinced he was a chicken thief!

Chief Elder, and are not lightly contested. Dr. Thaeler accepted the call.

Bishop Rondthaler and the Provincial Elders Conference moved quickly to fill the post at Calvary. On September 5th, Bishop Rondthaler advised that the Reverend Edward S. Crosland had accepted a call to move from Bethania to Calvary, and reassured Bethania "we want on our part to give Bethania the best supply we can" during the period before the Bethania post could be filled.

"GRANNY SCHAUM'S" PALM
ENTERS THE IRON GATE TO CALVARY CHURCHYARD
FOR PALM SUNDAY DECORATIONS.
MRS. SCHAUM AND REVEREND CROSLAND,
C. 1914.

PASTORATE OF EDWARD S. CROSLAND
1901 - 1916

On October 20 Brother Crosland was at Calvary, and preached his first sermon. His salary was to be $1,200.00 per year.

The choice of the Provincial Elders Conference to replace Brother Thaeler was truly inspired: Edward S. Crosland was a perfect pastor for Calvary at this particular moment in its history. He was physically a chubby, happy-dispositioned gentlemen. Lucille Atwood remembered him as "a fine fellow." In fact when he left in 1916 her mother urged her to be confirmed before Crosland left because "we might not like the next pastor as much." So she joined up—

BISHOP EDWARD S. CROSLAND, PASTOR, 1902-1916

at age 10. Sadie Smith remembers him visiting in her father's tailor shop by the hour. He was a fun companion, and Miss Ludie Tesh's and Mr. Peter Blum, Sr.'s family remember hilarious times around the dinner table with Ed Crosland.[5] Reverend Crosland was first to spend his entire pastorate in the newly built sanctuary. So a description of the "old church" might be appropriate here:

The church was of somewhat round design, with a small choir loft which held no more than 8 or 9 singers. When Dr. Crosland began having Easter cantatas, the choir overflowed onto the pulpit area and into the congregation's seats. Back then, we always had an orchestra for special services—a peculiarly Moravian contribution to the new town of Winston—and Mr. Jamie Kapp was director (he was Sarah Martin's father).

The organ was in a niche hidden behind the pulpit. Actually this placement was contrary to Moravian tradition, which normally has the choir and the organ off to the side or in the balcony so as not to distract from the true focus of our worship. The organ was manually pumped by the janitor or whoever among the young people might want a reprieve from sitting in the pews. These included Arthur Fishel, J.L. Clodfelter, Ham Horton, Sr., and the pastor's daughter, Caro.

There were no separate Sunday School class rooms: Each class sat in separate sections of the main sanctuary, separated from each other by sliding doors. The adult classes were the men's Baraca class,

[5]Later a bishop. So many bishops have served Calvary, a wag once remarked that Calvary is such a hard church to pastor, anyone who can survive us ought to be a bishop!

The Calvary Orchestra, James Kapp, Director, c. early 1930s. Members identified are: (1) Wiley Jones, (2) _____, (3) _____, (4) _____ , (5) Ernest Fordham, (6) James Kapp, Jr., (7) _____, (8) Allie Blum, (9) _____ Fearrington, (10) _____

(11) Ed Felts, (12) Althea Fordham, (13) _____, (14) _____, (15) _____ Padgett, (16) Mr. Kapp, (17) _____, (18 John Fulton), (19) L. C. Bruce, (20) Catherine Knight, (21) ___ Petree, (22) ____ Petree, (23) _____

taught by Mrs. H.V. Horton, and the women's Philathea class, taught by Mr. W.W. Conrad (Mr. W.W. Conrad was Ophelia Conrad Fordham's father). When the sanctuary was crowded, the doors would simply be slid back and the sanctuary space thus increased. Mr. J.A. Jones, proprietor of J.A. Jones Shoe Store, taught the young boys and the teenage girls were taught by Mrs. J. W. Brown (mother-in-law of Oscar Hege's aunt and Mrs. Etta Schultz's mother's first cousin. Talk about family connections!) Mrs. Brown also had charge of Junior Christian Endeavor, a group which met Wednesday afternoons and included Ralph Ogburn, Oscar Hege, Ralph Blum, Ham Horton, Sr., Peter Blum, Sr. and Etta Schultz. They met in the balcony. When Mrs. Brown moved away, Mrs. C.E. Johnson took over, and later still, Mrs. Della Walker.

OPPOSITE:

JUNIOR CHRISTIAN ENDEAVOR SOCIETY AT CALVARY, ORGANIZED BY MRS. A.D. THAELER AND MRS. C.A. HEGE FROM THEIR SUNDAY SCHOOL CLASSES "ONE COLD, SNOWY SATURDAY AFTERNOON —FEBRUARY 9, 1895."

Miss Prather, who lived just across the street, taught infants to 6 year olds in a small room where the lovefeast coffee also was made.

Dr. Crosland began the custom of lantern slides (4 x 5 inch slides!) to illustrate biblical settings during the Sunday evening services. On these occasions the Church was always full.

He also began a tradition of Sunday School picnics at Nissen Park in Waughtown. Mrs. Etta Schultz recalls how Mr. Henry Brandon would arrange street cars to be lined up on Fourth Street at Poplar. She remembered the cars themselves as being open with seats across: The conductor collected fares by walking the running boards. The children would climb aboard at 9:00 o'clock a.m. The older members of the Church would come later.

BARACA MEN'S CLASS, C. 1917.
THOSE IDENTIFIED INCLUDE (COUNTING FROM LEFT);
FIRST ROW: FIRST, OSCAR HEGE, SR.;
SIXTH, WILEY JONES; EIGHTH, _____ EARLY;
ELEVENTH, JAMIE KAPP.
SECOND ROW: SECOND, WILL HOLDER;
THIRD, _____ SMITH; FOURTH, RUFUS SWAIM;
FIFTH, _____ VERNAY; SEVENTH, RUSSELL JOHNSON;
EIGHTH, DR. HAMILTON V. HORTON;
NINTH, HENRY SPAUGH; THIRTEENTH, JOHN FULTON;
FOURTEENTH, A.B. ELAM.
THIRD ROW: FIRST, TURNER THORP;
FIFTH, PERCY HEDGECOCK;
SEVENTH, FLAKE MONTGOMERY; EIGHTH, J. MOCK DOUB;
ELEVENTH, BYRON MILLER.
BACK ROW: FIRST, REVEREND EDWARD CROSLAND;
SECOND, WILL SWAIM; SIXTH, GEORGE MONTGOMERY;
EIGHTH, JAMES WALKER; NINTH, DOUGLAS PETERSON.

Meanwhile, the youth would play in the Nissen Park Pavilion, admire the fish pond with its gigantic fish and lily pads, enjoy the skating rink, ride the miniature train, and visit the zoo. Mid-afternoon, Calvary women would spread an immense assortment of succulent food on long tables (an ability they continue to this day) and then the entire congregation would retire inside the pavilion for a slide show. At 9:00 o'clock p.m. according to Miss Etta, the street cars would bring everyone home to Calvary, exhausted.

This was a period of vibrant growth for Calvary, spurred in part by the vital Sunday School program. Calvary's Baraca class was during this time the largest in North Carolina. Our Sunday School effort was aided in attracting people from beyond the Moravian community by the traditional insistence of our domination that we not "poach" on other church's members: We are all heading to the same summit, as Zinzendorf said, though perhaps by different paths. It has never been our style to demean or criticize a fellow Christian church, and hence those who seek among Moravians a more intense and warm Christian fellowship have always been able to do so without concern that they would be proselytized.

In 1905 communicant membership was 250. In that same year the first state convention of the Christian Endeavor Movement took place at Calvary. And the Memorabilia of that same year for Salem congregation records that the "Carrie Shelton Ogburn, Memorial Gallery" had been built in Calvary Church, and thus the interior altered into "perhaps

the most beautiful one in Winston."

June 7, 1908 was Calvary's "Crystal Anniversary." Bishop Rondthaler noted, significantly, a greater use of Moravian services, especially at Christmas and during Passion Week. The significance, of course, was that Calvary was an expansion into a totally new area, and many, if not most, of the congregation came from non-Moravian, non-liturgical church backgrounds. A liturgical service is a noble tradition, binding us with generations of Christians from the time of Christ himself, but a tradition which may seem awkward to those whose church background does not embrace that blessing.

Also in 1908, new rules for Salem congregation were placed in effect as a result of the remarkable success of Bishop Rondthaler's efforts to expand the Moravian Church beyond Salem. Before this, there was one Salem congregation and the pastors of the new churches were technically assistant pastors of the "Home Church." By 1908 with a total congregation of more than 2,000 communicants, it was obvious that the new churches were to be permanent and ultimately totally self-supporting. For this reason, the Salem Congregation Constitution was amended so that each church would be able to have its own pastor, but the congregation would still be a constituent member of the larger Salem congregation. The Church in Salem would remain the "Home" Church, but now could no longer interfere with the local Boards—something it had tried assiduously to avoid anyway. The result was that Calvary was now considered a mature congregation and on its own.

The sanctuary proved too small by 1909 to

accommodate the Baraca class.[6] A 2,200 square foot addition to the church was erected—the funds raised by members of the class and friends. This new expansion by Calvary was consecrated on the first Sunday in December 1911 with all the Baraca classes in the City participating.

Under the leadership of Dr. Crosland and inspired Boards, the church membership in 1908 was 339.

In 1911 the membership had climbed to 509 (313 females, with only 196 males!). This membership was about as large as that of the Home Church congregation when Bishop Rondthaler began his pastorate 35 years before.

Even more important, a Woman's Missionary Society was formed and began to provide support to a Moravian worker, Brother Meficolo in Tanganyika. Tanganyika (now Tanzania) was then a German colony in East Africa, and Calvary's choice underscored the truly worldwide unity of our church, whatever language or nationality:

The Archives contain a 1913 letter from Brother Rotengano in Tanganyika to the Calvary Women's Missionary Society. Apparently we had also helped Brother Zeeb in Isoko, Tanganyika, who had recently returned to Germany. The letter asked whether Calvary's Women's Missionary Society would be willing to assist a mission helper, one Meficolo. So it seems Calvary was already launched on support for

[6]The name comes from the Hebrew "Berakah" meaning "blessed." The Baraca classes were an international order of men's Bible classes.

foreign missions—a direction that for hundreds of years has been a dominant one in our denomination, and which has, somehow, paralleled our greatest periods of growth. When the Moravian Church has looked outward toward spreading the gospel to foreign lands, it has grown. In those times when it has looked to its own congregational needs, it has faltered.

By 1914 the congregation had grown to the point that the interior of Old Calvary had to be rearranged to provide yet more seats. This was done and the seating capacity became 675.

And in 1915 Calvary became totally self-supporting.

That next year, 1916, Dr. Crosland was called to be pastor of the Lititz, Pennsylvania congregation—a blow to a burgeoning Calvary which had come to love him.

THE SCHWARZE YEARS
THROUGH THE FIRST WORLD WAR

Edmund P. Schwarze came to Calvary in 1916, and when he retired in 1950 had at that time the longest service to one congregation of any Moravian pastor. By sheer length of service as well as force of his personality, he set a standard which has haunted every pastor since. He would be first to regret this, but it is a fact of our congregational history which cannot be denied. As we shall see, he was a thoroughgoing Moravian—son of a Moravian pastor and brother to three others—loved our denomination's heritage and saw to it that Calvary was not a hybrid, fringe "Moravian" church, but rather a congregation as rooted in our traditions as others many times its age.

He had taken a short vacation after leaving Fries Memorial (then on East Fourth Street) and returned to Winston-Salem from Bethlehem by train on July 21, 1916 accompanied by his wife (née Martha Bishop) and daughter Margaret. In the interim between Dr. Crosland's departure and Reverend Schwarze's arrival, the young congregation had completely erased its deficit.

As he records in the Church diary, which he kept faithfully, recording his daily activities in the pastorate until his retirement in 1950, they were met at the station by the Board of Elders and driven to the parsonage on Holly Avenue which the ladies of the Church had "completely arranged with our furniture and looked very homelike indeed." The Elders and their wives served supper and the Trustees and their wives arrived later to welcome the new pastor. Four

days later the Ladies Aid Society held a reception for the Schwarzes. Four hundred persons went through the receiving line.

The schedule at Calvary was demanding: Sunday morning and evening services, Wednesday prayer meetings, visiting a congregation that then numbered around 600. In the summer the Sunday night tradition started by Dr. Crosland of services on the cooler lawn was continued, with the addition of music by "Crouse's Band" (at a cost of $10.00 each evening). Reverend Schwarze was determined that Calvary would not have to hire music but would have a Moravian band, and began collecting instruments and potential recruits. Within 9 days of his arrival at Calvary an impromptu band was lashed together. It must not have been all that bad: Four hundred to five hundred from the community would often come to the Sunday evening services.

Meanwhile Sunday School enrollment was 298. The Baraca class was so large that its sliding doors would be opened and its overflow occupy part of the sanctuary.

By November 26, 1916 the Church diary notes that "we used the Moravian hymns tonight, with good success", an indication that then, as now, there had been a reluctance in some of the early congregation to adopt the sturdy, classical Moravian chorales instead of the gospel songs those new Moravians had been accustomed to in their former denominations.

1916 saw two Christmas Eve Lovefeasts, one at 3:00 and one at 7:30 p.m. The little church was

decorated with garlands everywhere and the pulpit platform displayed a complete stable built of birch logs.[7]

Four days later, the young pastor called together a committee to investigate the potential need for a new church building. (Reverend Schwarze was certainly no stranger to expansion: In his earlier pastorate in North Dakota he had organized the Alice congregation, and seen their church built, the Newfoundland, Pennsylvania congregation built their church during his pastorate, and then Fries Memorial was built on East Fourth Street during his pastorate).

On January 6, 1917, the end of Christmas in the canonical year, the decorations were taken down.

Five days later on January 11 the Central Board of Trustees of Salem Congregation endorsed Calvary's plans for a new building, agreeing that the old sanctuary had been outgrown. While these rather momentous decisions were making their way through the Boards, with conferences with architects, contractors and such, the day to day life of the congregation continued.

One high point of 1917 was a sacred Easter concert held at 8:00 p.m. on April 15 under the direction of J. L. Kapp, Calvary's Music Director. The program was composed of classical Easter anthems and the Memorabilia of 1917 notes it was the "musical event of the year." A collection was taken, proceeds to go to an organ fund for the new church.

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[7]Schwarzes' diary notes the candles were trimmed in red and white!

Nothing was more characteristic of Pastor Schwarze, nor the Moravian tradition, than an emphasis on our incredibly rich history of splendid church music. Having pulled together a reasonably hopeful band, Professor W.F. Crouse held the first practice the evening of April 30. Schwarze records the cacophony was "terrible." But the band continued to practice and was soon able to announce deaths from the church steeple, a custom which Brother Schwarze was hopeful of engrafting from the Salem Church to Calvary, now recognized as the Downtown Church of Moravians in Winston.

But while the congregation girded for the immensely expensive effort of a new church, the Women's Missionary Society unanimously voted on June 24th to support a native worker, one "Allen" in the mission field of Nicaragua. One hundred dollars, a substantial sum in those days, was pledged in a spirit remarkably similar to that of Herrnhut in the early 1700s.[8]

The diary notes that on July 12 the Pastor was out trying to get a bargain on an automobile since the congregation had become so large and scattered that "a machine has become necessary." Five days later the men of the church learning of their Pastor's concern, offered him a new Dodge "machine" with the Pastor paying the first $600.00 and these men the balance.

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[8]As we have noted, our denomination worldwide has never been more rich materially and spiritually then when we have fostered efforts to bring Christ to foreign lands. This is our historical calling, it is what we do best, and its very unselfishness quite naturally draws Christians to us from those denominations who have become obsessed with internal obligations.

BISHOP EDMUND SCHWARZE, PASTOR, 1916-1950.

By Christmas Eve 1917 the band was able to play the sturdy Moravian chorales "very acceptably" before each service. Brother Crouse's efforts had been rewarded!

The first notice of the band playing in God's Acre was in January 1918. The diary records that Sister C.E. Johnson died on January 4th, the band announced her homegoing from the steeple at noon, and that evening practiced for her graveyard service.

Brother Schwarze was a thoroughgoing prohibitionist, as were many of our congregation. On January 13, 1918 the Sunday evening service was sponsored by the Anti-Saloon League, rallying help in ratifying the prohibition amendment to the United States Constitution.

Throughout this year, the Church band announced congregational deaths from the church

steeple and 1918 was also the first year the Calvary band made its "rounds" in Winston to awaken the community before the ancient Easter morning service on God's Acre. During the Lenten season before Easter, Pastor Schwarze had preached at St. Paul's Episcopal Church, once on February 28th and again on March 6th. The connection between the Anglican and Moravian churches has been historically close: Back in 1749 the British Parliament had recognized the Moravian Church as "an ancient Protestant and Episcopal Church" and our strong liturgical and musical tradition make us bed fellows. In early Wachovia, the Moravian Church ministered to the Anglicans in our area and largely presided over "Dobbs Parish" under the established Anglican Church before the Revolution.

The United States had entered the first World War on April 6, 1917. There is no mention of this in Brother Schwarze's daily diaries, and no mention of the war itself until May 25, 1918 when he notes that Brother H.C. Conrad, Arthur Fishel, Clarence Wood, O.M. Wilson and Douglas Peterson had left for training camp and that this meant Calvary had 29 sons in the service. His failure to concern himself in the Church diary was no indication of a lack of concern over the War itself, but rather because the Christian Church stands above and beyond contemporary governments and wars, concerned only with the state of the eternal soul of individual creatures, before which all else pales.

Calvary was a center of Winston life during this period. On "Bastille Day" July 14, our site was

selected for an outdoor "French Independence Day" celebration. A member of the French High Commission to the United States, Lieutenant De Wierzbriki made the address.

Pastor Schwarze took his first vacation since coming to Calvary from August 13th through September 15th, but reports that before leaving he made a "complete visiting round" of the whole congregation.

A worldwide Spanish Flu epidemic struck Winston that Fall, and had become so intense that on October 5th the local Health Department ordered all churches closed. Hence there were no services between October 7th and October 31st. Brother Schwarze visited the bedsides of the sick, noting there was "much sickness in our City and Congregation." Oscar Hege, Sr. and Ernest Hege, among others, were victims of the epidemic. Services were resumed on November 3rd.

During this entire period the Church bell was rung at 7:00 p.m. each evening at the Governor's request to call the community to a "minute of prayer in these War times."

World War 1 ended with the Armistice of November 11th, 1918, and Calvary celebrated on November 13th with a service of Thanksgiving, the sanctuary being decorated with the flags of all our allies. An appropriate booklet was printed and distributed.

Only four days later, on Anniversary Sunday of the congregation, plans for a new building were laid before the congregation at the Anniversary Lovefeast. But the joy of the week was cut short that night during communion service, when a riot broke

out downtown due to an attempt of certain citizens to lynch a negro who had assaulted a woman the previous night. The homeguard, commanded by a Calvary member, stopped the attempted lynching, but the diary records there was "promiscuous shooting in the city and a generally anxious time until morning when several divisions of soldiers arrived and order was restored."

Hard on the heels of the riots, the Spanish Flu reappeared. Again church services were limited, but this time, not entirely: One service per week was permitted. This time the flu struck our congregation even harder than before: The Pastor to his immense concern simply couldn't visit all the sick. Mrs. J.A. Smith, Mrs. J.C. Davis, Mrs. Byron B. Miller and Mrs. Holt Page, among others, were called home.

The 1918 Christmas Eve Service was postponed until January 1, 1919 due to the Flu epidemic and combined with a memorabilia prepared and read by the pastor.

The war over, the congregation turned its attention to growth in two directions: First was the construction of a new sanctuary, since by 1919, with a membership of 650, and 500 enrolled in the Sunday School, Calvary was bursting at the seams. A new church building, it will be recalled, had been approved by the Central Board in early 1917, but construction delayed due to the war.

The other direction for growth was in foreign missions. Brother Kenneth Hamilton had completed his duties as a YMCA secretary working with German prisoners of war and had offered himself as

a missionary to Nicaragua [9]

Once the news was out that Brother Hamilton was available to go to Nicaragua, Brother Schwarze "took an option" on him in effect, asking the Mission Board to give Calvary first crack at sponsoring him. By January 26—three days after Schwarze "took the option"—we had raised the $900.00 necessary for Hamilton's annual support in Nicaragua and shortly, after other pledges came in, his support was oversubscribed. On May 22 Kenneth Hamilton, our first ordained foreign missionary, left for Nicaragua. As we have seen, Calvary's most progressive years in our own internal congregational expansion have always seemed to coincide with times when the congregation has been most sacrificially active in supporting foreign missions. So it was to be when, in a leap of faith, we undertook the sole support of Brother Hamilton at the same time as we were embarking on our most ambitious building expansion.

[9]Hamilton had been especially qualified for the YMCA position: The son of a Bishop of the Unity, he had been educated in Moravian schools in Germany, spoke fluent German, and had many contacts and friends among our former foes.

BUILDING THE "NEW" CHURCH

Funding the new structure was to be 2/3 from Calvary and 1/3 from the remainder of Salem Congregation. An appeal to the Salem congregation went out in November 1919 signed by Bishop Edward Rondthaler as Chairman of the Central Board of Elders and by Francis H. Fries as Chairman of the Central Board of Trustees. Teams were organized by them and began soliciting pledges from our Brothers and Sisters in the Province.

Meanwhile Calvary was raising its 2/3's portion. Partly this was done by selling "shares" in the new venture at $100.00 each, payable in installments of $2.00 per share for 50 months. The estimated cost was $186,000.00 for the whole job, and from time to time additional appeals were necessary. Thus, on January 14, 1924 the men of the Church had a dinner meeting at the Zinzendorf Hotel (then on Main at Third Street) and pledged $17,062.00 to the completion of the sanctuary.

The plans were drawn by Willard C. Northrup, a local architect, and called for walls of Statesville brick, trimmed with limestone. Space for elevators was originally planned between the ground level and the two floors above but this amenity was abandoned because of the high cost. Seating capacity was to be 1,000, the roof was to be covered by slate. Steam heat was provided by coal furnaces in the basement, and an unusual ventilating system was installed: Large fans were placed in the basement, and

immense metal pans placed before them, so that on particularly hot days blocks of ice could be put in the pans, air blown over them, and the cooled air blown up through ducts and through the two large grills on either side of the pulpit area, into the sanctuary. (This primitive air conditioning system apparently fell into disuse sometime later, the only record being that on June 1, 1927 "our ventilating system was used today with good effect.")

Ground was broken for "New Calvary" on Easter Sunday 1923, and work began promptly. Within one year services were being held in the Sunday School area. This was the year two other notable churches were built in downtown: Centenary Methodist and First Baptist. Fairview Moravian (then in north Winston on Liberty Street near where Highway 52 now crosses under Liberty) was also under construction.

The architecture of New Calvary is remarkable for its immense belfry supported not by bearing walls or pillars underneath, but by an intricate truss system. The belfry is so harmoniously proportioned to the remainder of the building that its size and weight are not apparent. Some indication can be gathered from the fact that the clockface alone is more than five feet across.

By August 3, 1924 it was time for old Calvary to be razed. The last service was announced by the old bell, a Lovefeast was held, the band playing a chorale prelude and, later, "Largo" from Dvorak's New World Symphony. Bishop Rondthaler and Dr. Schwarze shared the pulpit at this last service in the old sanctuary Bishop Rondthaler himself had inspired and, within his own lifetime, seen

outgrown. The Church was packed. On August 24, 1924 the congregation began worshipping in the lower floor of the new Church building, while construction continued overhead. Sunday School had begun in the new Church one week earlier.

The cornerstone for the new sanctuary (on the northeast corner of the front facade) was the same stone laid 35 years before to serve "Old Calvary", with the date of the new structure simply cut into its face. When the stone was transferred to the new Church, it was opened and the old contents, together with newer articles, were deposited in two copper boxes and sealed within the stone. The same ode was used for the laying of the new cornerstone as had been used in 1889, symbolizing that "New Calvary" was a not a beginning but a continuation.

Before we leave the subject of "building the New Calvary", some of its other features should be noted. First are the bells. Only we and St. Paul's in downtown have—and use—our church bells.[10] The larger bell is rung manually by a rope in the attic, was cast in 1892 by the McShane Bell Foundry in Baltimore, Maryland and is a whopping 41 inches diameter measured across the mouth. The smaller is attached to the clock and was cast in 1890 by E.A. Williams & Sons Foundry. It measures 23 1/4 inches diameter across the mouth. (Some day we should install another bell, so that we can have a genuine "peal.")

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[10](and we should do it more often: There is nothing like the sound of a church bell on Sunday to reproach slug-a-beds nor is there a better way to remind those within ear shot of their higher calling.)

Our stained glass windows were executed by Payne Studios of Patterson, N.J. over a period of more than 20 years. The last was commissioned in 1942 at a cost of $600.00, shortly after Payne advised us that the "garment glass" which would match the earlier windows was rapidly being depleted. More recently, the beautiful stained glass windows on the front were designed and executed by Russell F. Biggam, one of our own members, and contributed to Calvary about 1959.

The Calvary organ is one of the great ones in our community—demanding an exceptional organist to bring out its full potential. The contract was signed for its purchase on November 27, 1924 at the Thanksgiving service when it was announced that $8,034.93 had been raised toward the price. The instrument is a two manual organ by Hook & Hastings of Boston. It has a special electro-pneumatic action, 20 speaking stops plus a large number of necessary stops, 17 ranks and a detached console. Originally the organ was located on the right side of the choir loft. Later when the Reverend Charles B. Adams was simultaneously Choir Director and Organist, the console was moved to the center of the choir loft so he could be seen more easily by the choir. The console was recessed into a depressed "pit", so that the organist and the direction of the choir would not be a distraction from the service itself—a nicety now unfortunately ignored.

The Church structure was formally opened on Easter Sunday, April 4, 1926 at a cost of $186,000.00, inclusive of building, carpeting and stained glass (the basic beige Tiffany stained glass was later replaced by the memorial stained glass

windows executed by Payne Studios as indicated above), organ and furniture.

As it worked out, Winston-Salem's Old City Hall (located where the Reynolds Building is today) was being razed. Louis Owen, a member of Home Church and the Traffic Manager of Reynolds Tobacco Company bought the clock and gave it to Calvary. All we had to do was install it. But that proved a question: No one knew whether it could be fit into the belfry or whether we would have to install a single face on the gable end of the church (as was done at Home Church).

The Old Town Clock was an object of sentiment in Winston-Salem: The newspaper noted it had tolled for the funerals of prominent citizens, had rung "riot call" to rally the home guard when disturbances threatened, and had served as the Town fire alarm for years (a practice discontinued only when automobilists, who could also hear the bell, began the dangerous practice of chasing the fire engines to the fire). When it was announced that the Town clock would become a part of Calvary, the newspaper rejoiced that "when Third Street is extended as planned", the Church would be on an important corner and "practically in the heart of the City." The newspaper continued to extol the elevated location of Calvary Church and was delighted the sound of its bell would continue to be heard in the heart of Winston-Salem.

When in the Town Hall the Clock had been wound Friday of each week by W. T. Vogler Jewelry Company. Handwinding by a system of pulleys

continued until around 1972 when the clock was electrified. It hasn't been as dependable since. The Seth Thomas Clock Company had built the clock itself as number 739 in the series. The works are dated February 1, 1893. The works also bear the name A.J. Hotchkiss, whose role in the construction of the clock is unknown. The Seth Thomas Clock Company was contacted to supervise the installation of the clock and, happily, was able to fit it into the belfry, where from a height of 74 1/4 feet, it could be heard and seen a substantial distance. It was no small job: The clock face alone measures sixty three inches diameter.[11]

It remained to complete paying for the new structure. According to sound Moravian practice, it could not be dedicated until it was totally paid for. It was during the Great Depression that Brother C.E. Ashburn, Church Treasurer, visited Dr. Schwarze during the night of November 25, 1930 to inform him that the promissory note executed for the $187,000.00 construction cost would be paid the next day. Just two months later, on January 25, 1931, "New Calvary" was dedicated by Bishop Rondthaler himself. His sermon was entitled "Together" and the text was Ephesians 2:4-7.

It was Bishop Rondthaler's last official act.

The Bishop passed away on January 31, 1931 at the age of 88 years, 6 months and 7 days.[12] Calvary

[11]The move and installation only cost $300.00 and the clocks themselves were a gift. Ironically, some members of the congregation were so upset by the $300.00 cost that they left the Church!

[12]He had been the 184th Bishop of the Unitas Fratrum in unbroken line from its foundation in 1467, and his and his family's life was inextricably intertwined with the Church he

Church had been his spiritual child in a special way: It was "the result of the first effort of the mother congregation to extend her usefulness to the new town of Winston" as he wrote in the 1921 memorabilia. He himself had occupied her pulpit at the very first. We were bound to each other historically and emotionally.

NEW CALVARY

Under Edmund Schwarze's pastorate, Calvary continued its steady growth, reaching the 700 mark in communicant membership and 600 in Sunday School by 1921. Schwarze also was tireless in incorporating traditional Moravianism into the very bones and blood of our members: Each New Year's Eve he prepared and read a memorabilia of the congregation, and it became a tradition that at this same service the support for our foreign missionary would be subscribed.

Each month the "Calvary visitor", a four page newsletter printed on slick paper and containing a page-long report from our missionary, would be mailed.

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so loved. His grandfather had been a missionary to Sarepta, Russia and his son Howard followed him as a Bishop of the Unity.

Virtually each Sunday the litany plus the appropriate liturgy was used. Pastor Schwarze was a great advocate of the liturgical tradition, recalling the old saying that "a well done liturgy can make up for a lot of sorry preaching." He was secretary of the Southern Province Committee which published in 1920 a "shorter Moravian Hymn Book" containing liturgies and approximately 200 hymns "every one of which is useable." The pericopes (scriptures assigned for each Sunday of the year and listed in the rear of the hymnal) were faithfully followed by Pastor Schwarze, thus assuring a balanced diet of Christianity rather than an over-emphasis upon a current pastor's favorite topics.

Dr. Schwarze even attempted to establish a sort of modified "choir system" in the congregation. On September 17, 1922 a "Covenant Day of Married People" was held, with communion for our married members only—couples, widows, widowers, following a congregational lovefeast. The next year he held a "Single Sisters and Older Girls Festival" on May 6, again with a lovefeast followed by communion limited to that choir. Seventy five members of this Single Sisters "Choir" attended. Ultimately this attempt to establish a choir system was discontinued.

Lent and Passion Week was a focus of the Church calendar. Mrs. F.G. Schaum who lived across the street, kept palm trees so large a special wheeled platform had to be built for them and two people required to move them across the street and into the sanctuary for Easter season decorations. There are those who say that the palms where so tall "Granny Schaum" had to cut a hole in her parlor

ceiling to allow for them. In 1919 Schwarze records "our old palm made its journey from Mrs. Schaum's house to the Church for the 24th year." Lenten services before Palm Sunday were held jointly with St. Paul's Episcopal Church in the early years.

In June 1920 missionary Hamilton reported from Sandy Bay in Nicaragua a widespread famine, and asked for money to buy beans and flour for his people. A special collection was promptly dispatched.

Also that year, Pastor Schwarze was given a new car, with the understanding he would go to Detroit to pick it up, "freight shipments being almost impossible to get through."

OPPOSITE:
CHRISTMAS PAGEANT, C. 1931.
BACK ROW (LEFT TO RIGHT): PETER W. BLUM, JR., BEULAH DIZOR, SADIE CALE, RUTH MILLER WHITE, DR. EDMUND SCHWARZE, AUBRY MORRIS, BILL DIZOR (JOSEPH), CELESTE ABERNATHY (MARY), ELDRIDGE CARTER, BYRON MASON, HENRY CONRAD, FRED TATUM. BEA RUSSELL AND EDRIE CONRAD.
FRONT ROW (LEFT TO RIGHT): L.C. BRUCE, JR., UNIDENTIFIED, A.E. MCELVEEN, NAT WEST, UNIDENTIFIED, ELMER WOOD.

In 1921 Kenneth Hamilton was transferred from Sandy Bay in Nicaragua to begin a new work among the lumberjacks at Waunta Haulover. That summer the Winston-Salem aldermen were considering weakening our local blue laws prohibiting trade on Sunday. Schwarze preached a "strong sermon" against this on July 17.

Summer was the time evening services were held outside on the west lawn of the Church. New benches were acquired in 1921, fresh paint applied, and they were pressed into service before entirely dry. The "Calvary Visitor" reported "one gentleman had his suit stick a little to the newly painted benches" but noted this gentleman was the manager of a laundry and so "was not in bad trouble."

Rally day in October was notable for a hymn written by the pastor to the tune of Penitence (141E):

Draw to thee each member
Old and young, today:
Father, may each render
Love and loyalty.
Each thy sweet voice hearing
Right might each heart be with thee
Patient, persevering
Pray for Calvary.

That fall was the 150th anniversary of Salem congregation (1771-1921). On November 6, each constituent congregation held anniversary services using the same program. Salem congregation was at this time supporting a number of lay and ordained missionaries: Home Church supported six, Calvary two, Christ one, Fairview one, and Trinity one.

The 1920s were good years for Calvary, with healthy growth and unflagging optimism. By 1929 communicate membership had hit 831. During this period, too, "Dr. Schwarze"[13] was repeatedly sought by the Northern Province: A tentative call was received to Nazareth congregation, another to become Superintendent of the Moravian Boys School in Bethlehem, still another to Central Church in Bethlehem.

Although Calvary was preparing to build its own new sanctuary in 1922 it nevertheless took the lead in starting a new congregation in Winston-Salem. Our Board of Elders some two years before had authorized the formation of a "Moravians of Ardmore and Calvary Committee" to consider the advisability of a new work in the rapidly expanding residential development around the Hawthorne Road and Academy Street intersection. Calvary's members of the Committee were C.E. Johnson, M.L. Lanchester and L.E. Fishel. Ardmore's were A.B. Elam, M.A. Hahn and P.B. Davis. In 1921 Dr. Schwarze and C.E. Johnson had begun visiting in Ardmore, and then in December of that year began holding prayer meetings in various homes. The enthusiasm was apparently present in Ardmore for a Moravian Church, and the ground work having been carefully laid, in the Spring of 1922, the Central Board of Elders purchased a lot at the corner of Ardmore Avenue and Bank Street. Ground was broken on November 20th for a "bungalow church" where a small group could meet till ready to construct a

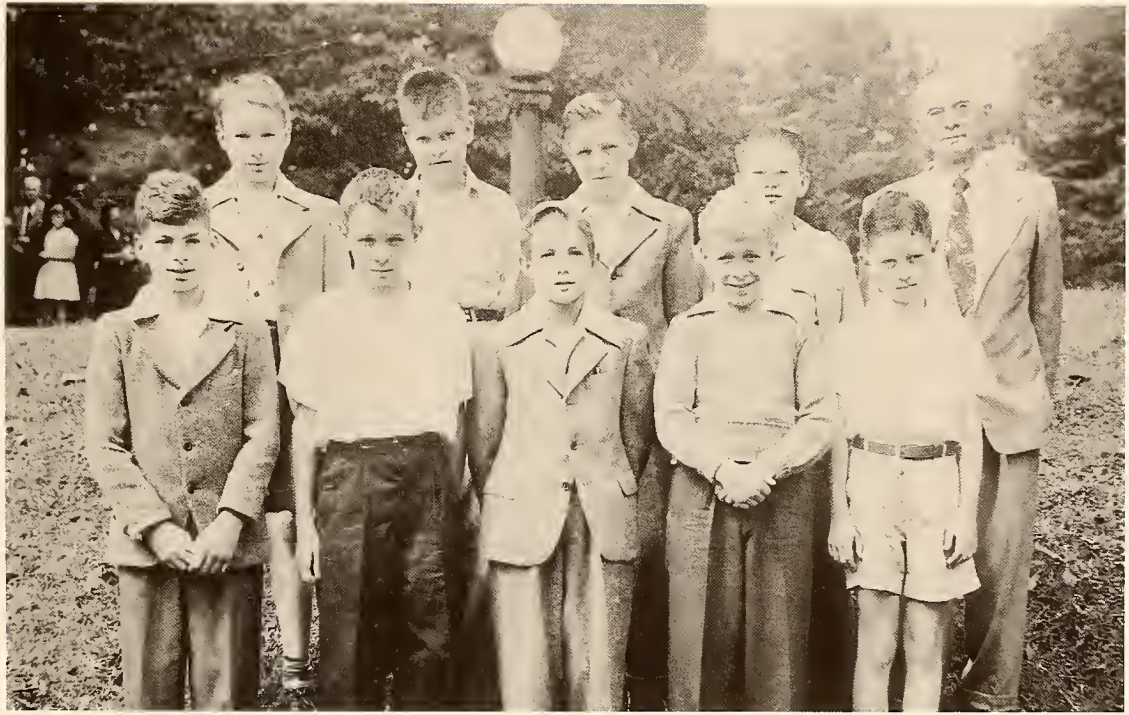
[13]for so he became upon being awarded his Ph.D on June 7, 1922. His dissertation was entitled "Moravian Missions Among the Southern Indian Tribes," still the major work on that subject. No one knows how he had time to write it.

sanctuary, after which the "bungalow church" could become a parsonage. The Central Board recommended that Dr. Schwarze preach in Ardmore twice each month (note the parallel to the way Calvary was itself formed and initially ministered to).

When Ardmore Church was founded, some Calvary members living in that area moved to the new church, causing some concern at Calvary of whether we were fostering our own decline. This was not to be the case: One of the mysteries of Christianity is that somehow the more one gives, the more one gets. Calvary continued her growth.

Older members of the congregation still remember the good times at Calvary during the 1920s—the various church suppers arranged for the congregation by Sister Emily (Mrs. Carl) Ogburn at the Belo Home, the lawn parties where "mother goose" (an arm with a white stocking stretched over it) would reach out from behind a sheet and take coins offered by the children, giving them trinkets in return.

The Sunday School was blessed by wonderful and dedicated teachers such as Mrs. Prather, whose "boys" included Eldridge Carter, Frank Jones, John Fulton, George Burke, Austin Burke and L.C. Bruce, Jr. (L.C.'s father L.C. Bruce, Sr. was chief usher during this time and L. Montgomery Miller was sexton).



"MR. JONES' BOYS":
FRONT ROW,
ALBERT GRIFFIN,
PETER W. BLUM, III,
JIMMY PRYOR,
RICHARD HENDERSON,
HUBERT POINDEXTER.
BACK ROW:
RAYMOND LEWIS,
PHILLIP GUINN,
STARBER TRANSOU,
EDGAR LEE MILLER,
MR. J.A. JONES,
C. 1945.

CALVARY BAND,
FRONT LAWN,
C. 1965.

The Band during this period was led by such men as W.A. Holder, H.E. Enochs, Robert Mills, and James Kapp. Before the custom of playing on the lawn was begun, the band would play from the steeple. Perhaps this should be reconsidered today since the height would give increased coverage of our now sprawling downtown neighbourhood. An interesting sideline to Calvary's groundbreaking on Easter Sunday 1923 was that that Easter it was so cold when the band made its early rounds that the valves on the horns would freeze up and have to be thawed from time to time.

The 1923 congregation diary records that Dr. Schwarze accompanied Donald Conrad to the train station on September 18 to see him off to the theological seminary. It records, too, that the Thanksgiving service was "extra special" with enough food offered to allow Brother J.W. Brown to administer the Calvary Relief Fund through the entire winter. Additionally, $1,500.00 was raised toward the roof of the new sanctuary. R.E. Gribben, Rector of St. Paul's made the address.

In the 1920's evangelists would come to Winston from time to time to preach revivals. Typically a tobacco warehouse would have rough benches and a platform installed to handle the enthusiastic crowds. One of the greatest of these evangelists was Billy Sunday. In 1925 he conducted an "Evangelical Campaign" beginning Sunday, April 19. All the city's churches cooperated, cancelling all their activities except Sunday School. Twice a day at 11:00 o'clock a.m. and 7:30 p.m. Billy Sunday would preach, backed by a gigantic local choir (to which Calvary contributed 30 members). The Campaign

ended a month later. As a direct result, Calvary received 30 new members, 23 by profession of faith and 7 by letter of transfer.

The immense workload borne by Dr. Schwarze took its toll in 1926. Pastoring some 800 communicate members, building and financing a new church, establishing the Ardmore congregation and preaching there twice a month, his provincial duties, plus three services per week at Calvary, were simply too much. Following an attack of influenza earlier that spring, Dr. Schwarze reports in the congregational diary that he "suffered a general breakdown" on May 3rd and had to rest until he recovered adequately on September 10 to return to Calvary. He was welcomed at the train station by the entire Board of Trustees and Board of Elders. That October, however, the Boards took steps to lighten the load, and called the Reverend Samuel J. Tesch as Assistant Pastor. Reverend Tesch took over the evening services and also shared the visiting.

At the Thanksgiving service for that year, the offering was sufficient to have built the granite wall along the south (Second Street) sidewalk 275 feet long and 3 to 4 feet high, plus a 40 foot lighted walkway which gave the impression that Poplar Street was being continued up to the south church entrance. The walkway was later removed in 1975. Additionally a granite wall 180 feet long was built between the parsonage and the church.

It was during the late 1920s that a beloved roster of Sunday School teachers was taking shape: Miss Janet Blum, Mrs. H.D. Kester, Mrs. C.R. Craven,

Miss Vivian Fearrington in the kindergarten class; Mrs. H.H. Kapp, Mrs. W.A. Shore, Mrs. W.E. Shore, Mrs. Paul Henning, Mrs. L.M. Miller in the Primary departments; Mrs. W.J. Dizor, Mrs. W.L. Petree, Miss Margaret Schwarze, Donald M. Conrad and Hege Kapp in the Junior department.

THE DEPRESSION YEARS OF THE 1930'S

With "Black Friday" in October 1929 the Great Depression set in. Calvary was undeterred: On January 15, 1930 congregational goals were set for that year. These included a 10% increase in church members, a 10% increase in contributions to our missionary pastor, increased church attendance, increased Wednesday prayer meeting attendance, a 10% increase in homes having family worship, an evangelistic meeting, a school for religious instruction in the church school, all members of the congregation either contributing to the church or being excused, and a formal dedication of the new church. The deepening Depression gave Dr. Schwarze some

concern over achieving this last goal. He noted on November 16 that "the Campaign to lift Calvary's indebtedness seems to be doing our people a great deal of good in spite of difficult times financially." The goal was missed by one month: On January 25 of that next year Calvary was dedicated.

Highlights of 1931 included in addition to the dedication of the new church building, Salem Congregation's decision to subdivide and develop its holdings in west Salem: The "Granville Development" was advocated as having "large lots, water, sewage, gas, lights, sidewalks, wide streets and shade trees." Yet, the advertisement continued, it was "outside of the noise and dust of the City and yet inside." The area was "served by 3 jitney (bus) lines and good bitulithic streets."

REV. KENNETH HAMILTON

Then, as now, our congregation was inordinately found of internal politicking: The June 7 diary reports cryptically that "Sunday School was well attended but the Mens' Bible Class consumed most of the session in a discussion of the method of electing new officers." That summer Dr. Schwarze, having been elected a delegate to the Unity Snod, in Herrnhut, extended the trip to include a visit to the Holy Land. When he returned he brought back a large bottle of water from the Jordan River. As a result, a generation of Calvary's babies were baptized in the River Jordan! Kenneth Hamilton, home on a year's furlough after 7 years in Nicaragua, served as pastor during Dr. Schwarze's May 10-September 10 absence.

On August 23 the congregation presented a historical pageant "A Victory of Faith" with some 100 members of the congregation participating in a series of tableaux depicting scenes of the history of the Moravian Church. The duration was 1 1/2 hours. Hamilton reports that it went off "without a hitch", playing to a packed church. The offering received was $38.00. Expenses were $20.00.

The 1930s were years of steady growth for Calvary, largely because of the efforts of our pastors and a morale brought on by pride in what the congregation had accomplished in capital expansion while simultaneously continuing to support our missionary endeavor. On April 3, 1932, their furlough over, a congregational lovefeast bid farewell to Reverend and Mrs. Kenneth G. Hamilton as they returned to Nicaragua.

1933 began with an Anti-Saloon League "Field Day" on January 29. Then on May 21, Calvary

joined with 2,000 other Moravians at Bethabara Graveyard for a service to celebrate the 200th Anniversary of the Moravian Mission to Greenland. Membership had grown to the point that 2 additional communion trays were purchased, bringing our communion capacity to 360. Even so, at the October 1 service, 40 extra communion fillings had been required. This year was the first that communion was served in the balcony.

The Reverend Charles B. Adams was called to assist Dr. Schwarze in 1934 with special duties as assistant pastor in the Sunday School, working with the youth and as Director of Music. It was this year that the console of the organ was moved from the side of the choir loft to the center. Brother W.S. Miller did the carpentry, Peter W. Blum and Son, the tin work, and Brother Adams himself did the organ disconnecting and connecting—all at no cost except for some lumber.

OPPOSITE:
JUNIOR DEPARTMENT, C. 1936,
TEACHERS RUTH ASHBURN (KLINE) FRONT ROW;
MRS. W.J. DIZOR, THIRD ROW IN HAT;
MRS. EDMUND SCHWARZE, END OF THIRD ROW;
MR. J.A. JONES, STANDING, FIFTH ROW.

The Depression deepened. Dr. Schwarze noted in his November 29, 1934 entry in the congregational diary that the Trustees are "straitened" because of unexpected needs for funds and the fact that a balance of unpaid pledges remained from the previous year. Calvary kept plugging away—and growing: 1935 communicant membership had risen to 870 and the Thanksgiving offering of food and money proved larger than in previous years.

In addition to being a dynamic leader of Calvary congregation, Dr. Schwarze had a variety of additional interests: He grew some of the first tea roses in town in a small garden between the parsonage and the church, he was in demand by other churches and civic groups as a speaker, he was a splendid photographer, and there remained in him something of a youthful spirit as well. His Christmas putz filled his entire parlor and a visit to see his putz (then more elaborate than the one at the Salem candle tea) was a special treat for Calvary's children and grown ups too. Moreover, when something needed to be done at the church, he was working along with the rest. Once Dr. Schwarze and Will Miller went out to North Winston in Dr. Schwarze's car to cut Christmas trees for the church decorations. They separated as the cutting proceeded, each bringing the trees he cut up to the road. When the sun set, Dr. Schwarze began calling for Will. No answer. Finally, hoarse from calling, he drove to the Miller residence alone, and, crestfallen and embarrassed, announced "I've lost Will." In an quandary, they were about to call the Sheriff to help find him when a

cheerful Will Miller arrived: When he saw the trees were gone he had caught the street car home.

Many in the congregation today remember Sunday School in the 1930s. A little bar pin was awarded for perfect attendance and after 5 years of perfect attendance these were exchanged for a 5 year bar. In the primary department, Mrs. W.E. Shore and later Mrs. John Nisbet stressed memory work. Each class member had a ribbon hanging in the class and when a pupil would successfully recite a memory work task (such as the Beatitudes, the Lord's Prayer, Luke's Christmas Story, the Ten Commandments, etc.) a symbol of colored craft paper would be attached to the ribbon, each symbol (crescent, star, cross, etc.) represented a different task and no one was permitted to "graduate" until his memory work ribbon was complete.

The Beginner's Department had a birthday arch covered with flowers. On the Sunday nearest to a child's birthday, he or she would be seated by Mrs. Shore under the arch and, while the rest of the class sang "happy birthday", a little cupcake with a lighted candle would be given the birthday child. Each department had its own character, and all were wonderful. In the primary department we were taught to sing from texts laboriously printed on white window shades, which would be pulled down as needed. On promotion day every primary child graduating to the junior department received a Bible. Many of us still cherish ours.

Of course, the whole Sunday School attended "opening exercises" where *everybody*—adult as well as children—would sing to the accompaniment of the church orchestra. John Harrison remembers how, if

the assembled Sunday School didn't sing to suit the director, he would stop and make them start again! Other memories include how Mrs. Nisbet would hang cocoons on the curtains in the fall, and the class would be excited to see what type butterfly or moth would emerge; how at Christmas every child would receive from the Sunday School a little cardboard box of hard candy and an orange; how the boys in Mr. J.A. Jones' class would sit in a pew with him at church, these and so many other things flood the memories of Calvary's members when they reminisce. Is it any wonder our members are so loyal and resist any change from those happy days of memory?

On June 5, 1936 the Winston-Salem Journal reports "the pageant of the young people is the traditional close of the Christmas season at Calvary Moravian Church and the service on Sunday night featured another such presentation to an audience that taxed the capacity of the large auditorium." The cast included Byron B. Mason, Beulah Dizor, P.E. Wood, Lindsay Petree,P.G. Reniger, Hazel Conrad, Ruth Miller, Margaret Schwarze, Master James Williams, Mrs. F. C. Abernathy, A.E. McElveen, and Anne Nisbet. The Calvary choir appeared as the angel chorus. The Reverend Charles B. Adams was organist and Frank Jones provided the lighting effects.

A sad occasion that spring was the death of "Granny Schaum" on Whitsunday. At that time she was the oldest member of the church. Dr. Schwarze notes "for 20 years she attended to the communion

table. How fitting that on communion Sunday she could enter the higher fellowship of heaven."

1937 was a year of change. The Province bought the Bethabara distillery for use as a parsonage for that congregation. That same year the congregation approved the appointment of Reverend Harry Trodahl as our missionary pastor, succeeding the Reverend Kenneth G. Hamilton who had held that post for 18 years. Trodahl served in our Alaska mission field.

And on June 27 a farewell lovefeast was held for Brother Charles B. Adams who left Calvary "called to full-time service in the Province." Miss Flavella Stockton succeeded him as organist and choir director.

Meanwhile the church was being renovated. It reopened after repairs and redecorations of both church and parsonage: Walls and woodwork were repainted and refinished, exteriors repainted, and the sanctuary painted a cream buff with light stencilling.

Highlights of the next several years included in 1938 the 80th birthday of Pauline (Mrs. Lemuel G.) Cherry, a member since 1895. Her husband had been in the left wing under Major Bentwine at Custer's Last Stand, and was one of the few who had escaped. That Christmas Eve a 750 attendance at the lovefeasts "broke all records." In 1939, Mrs. Mary Prather, a charter member and beloved teacher, was called home on January 24. In his memorabilia of 1939 Bishop Pfohl recorded that "in spite of the increasing difficulties of a downtown church" Calvary had had a good year. Easter was early in 1940, but Calvary had its largest Maundy Thursday communion ever, with 389 communicants, including

16 who partook the sacrament in their homes that afternoon. Three days later, on Easter, it began snowing and snowed all day, perhaps a fitting prelude to the departure of Miss Anne Dills, R.N. who left for service at the Kuskukwim Orphanage in Alaska after a reception in her honour on March 27.

In 1941 Mrs. N.F. Fulton celebrated her 90th birthday. She was then living with Mrs. L.C. Bruce and remained amazingly active "crocheting constantly" according to the Winston-Salem Journal. She had by then crocheted 4 table cloths and 2 bedspreads for her children.

This year the nation was girding for yet another world war—the second during Schwarze's pastorate. He noted in the church diary that during the weeks of October 11 and through November "our City is host to soldiers coming to spend weekends from the maneuver area. Many soldiers are being entertained in the homes of our Calvary members in this period and we were happy to see many of the boys in our church services."

December 7, 1941 was the day Pearl Harbor was attacked. It was also the second Sunday in Advent, celebrated at Calvary in the 11:00 o'clock liturgy, and with a lovefeast at 2:30. The "Messiah" was presented at Centenary Methodist Church at 4:00 p.m. that afternoon with many of Calvary's choir participating. No mention was made in the church diary of Pearl Harbor. On December 14, however, Dr. Schwarze laconically recorded "in view of the outbreak of war with Japan, had a special order (of worship) this morning."

Church membership had leveled off by 1941 with 853 communicant members, slightly less than the 1930s figures, suggesting an aging congregation, and a number of newer neighbourhood congregations in the increasing suburbs, and the "difficulties of a downtown church" alluded to earlier.

1943 was our 50th Anniversary year, an occasion celebrated at the Festival of November 13 with Brother Kenneth G. Hamilton as guest speaker. (The actual organization date of Calvary was April 20, 1893, but this date interfered with Holy Week).

Shock waves went through Calvary when Dr. Schwarze had a sudden heart attack on April 29, 1945. As he himself recorded, he was "put to bed" for a month, then, when his heart improved, "extreme nervousness" set in. He entered Tucker's Hospital in Richmond in June but there was no improvement until electric shock treatments were resorted to in the fall. He was discharged from Tucker's in December 1945, ordered to rest for another two months. The Reverend John W. Fulton, a son of Calvary, served from October 1945 as supply pastor during Schwarze's absence. John Harrison recalls the day when the beloved Dr. Schwarze returned to Calvary on February 8, 1946 as the only day the church has ever been absolutely full. Dr. Schwarze wrote in the congregation diary, "what a day of days. Never has Calvary seemed so wonderful nor the privilege of preaching the gospel so great."

Those of us brought up in Calvary during Dr. Schwarze's pastorate recall his church services as dignified, liturgical, and traditional. He himself

usually wore a black sack coat, striped trousers, and a boutonniere. The "sanctuary" during his pastorate was just that: No Sunday School programs, no sales of texts could take place in the sanctuary.

The service would commence with the litany, followed by the appropriate seasonal liturgy. (He assumed his congregation was literate and hence eschewed the irritating habit of too many ministers of telling the congregation when to rise and when to sit and where to find the hymns and liturgies. He knew we knew.) The epistle would be read from the epistle side of the church, congregation seated, followed by the appropriate choral Ascription of Praise. He would then walk to the gospel side of the church and read the gospel, congregation standing, followed by the appropriate Ascription of Praise. The offering would be received, during which the choir sang an anthem. Following this a pastoral prayer, and during an appropriate hymn he would ascend to the pulpit for the sermon. He never sat in the center chair behind the pulpit (why, no one seems to know. Fred Hege remembers thinking as a child that maybe that's where God sat).

His sermons were solid, slightly evangelical, and, to a child like me, long. I remember being startled when my mind drifted off, by his shout, "are you listening?" as he prepared for a major point.

He would never dream of wearing his surplice (always starched so stiff it could stand by itself) except during the actual sacrament. When the time for a baptism, for example, would arrive in the service, he would discreetly leave the service during

a hymn and return in his surplice. After the sacrament, another hymn and he would return in his sack coat and striped trousers. Communion was celebrated by itself: No sermon, etc. At the conclusion we were enjoined to remain quietly standing until the consecrated host was removed from the sanctuary by the ministers officiating. Heaven help the organist who began the postlude before that side door closed behind the last of the officiants. In short, when you left Calvary in those days you *knew* you had been to church. Such was the liturgical legacy of Dr. Schwarze, who set high standards for all who followed.

In 1947, the Board of Elders and Board of Trustees, feeling that the work load was simply becoming too great for Dr. Schwarze, now 60, began the process of calling an assistant pastor. Brother Joseph H. Gray, then pastor of Leaksville Moravian Church, received and accepted the call from the Provincial Elders Conference effective August 1. At this time Schwarze had been at Calvary 31 years.

The church diary records further for 1947 that "new hymnals were put to use and that the Boards tried to encourage greater attendance at the Annual Church Council by having it on Sunday morning at the close of the 11:00 o'clock service. It was unsuccessful: Several groups walked out as the noon hour approached.

1947 was the high water mark year for Calvary's membership: 934 communicant members.

The Christian Education quarters of Calvary had seen some two decades of hard use by 1948 and the Boards felt remodelling was due. Twenty thousand

dollars was needed—a substantial sum in view of the fact that the total church budget that year was $23,576.25. The congregation came through again, however, and by May of that next year remodelling of all 3 floors was begun. Frank L. Blum (who grew up across the street on Holly Avenue) was selected as contractor.

A polio epidemic during the summer of 1948 hit piedmont North Carolina especially hard. Bible School was called off and Sunday School discontinued from July 19 through September 19. During this hiatus, a weekly mailing called "The Junior Visitor", containing a home worship service and lesson study, was sent to each child.

Also during 1948 the Moravian Church adopted a uniform Sunday School curriculum published by the Presbyterian Church but with editorial and historical input from the Moravian Church, including a booklet on Moravian history.

Calvary celebrated her anniversary with communion on November 21st and a feature present on the communion table was "the silver chalice and cups used at Calvary in the early days." Fifteen members could remember having used them. These items seem at this writing to have disappeared. It would be interesting to know if any of our present members know of their whereabouts.

CALVARY SUNDAY SCHOOL
PRIMARY AND BEGINNERS DEPARTMENTS,
JUNE 1948.

Reverend Joe Gray had proven to fit in well as Assistant Pastor, was popular with the youth and an immense help to Dr. Schwarze. So it was a blow when he accepted a call to Nicaragua in May of 1949. Dr. Schwarze noted his regrets in the church diary "...but for the fact that he has a deep conviction of a call to the mission field, would consider his leaving Calvary after so short a pastorate here as untimely." Brother Gray had found time to court Lahoma Poindexter, a Calvary member, and on June 3, 1949 they were married, shortly before the couple departed for Karawala, their first post. Not only did Gray achieve remarkable success as missionary during a difficult period of Nicaraguan history, he also mastered the Miskito language and translated the New Testament into Miskito for the first time.

1950 brought an era to a close. Dr. Schwarze proposed on January 4th that the joint Boards take the matter of his retirement from the Ministry to the PEC. At this time he had had the longest service at any one congregation in the entire Moravian Church. The PEC made an inspired choice for his successor: John F. Fulton a son of Calvary, former Assistant Pastor, and interim when Dr. Schwarze was ill in 1945. He knew the Calvary congregation's quirks, knew its strengths, and was able to effect a remarkably smooth transition after Dr. Schwarze's 34 year tenure. On June 30, Schwarze made a poignant last entry in the congregational diary:

> "As we close our pastorate at Calvary, it is with praise to Him, the Head of the Church,

whose grace has led us all through the years and with thankfulness to our dear people who have cooperated so loyally. Our prayers shall continue to go for the new chapter to be written and Brother Fulton's Pastorate."

Another sad note, Brother J.A. Jones who had taught Sunday School for 38 years was called home. He was adored by generations of Calvary boys.

REVEREND JOHN W. FULTON, PASTOR, 1950-1956.

PASTORATE OF JOHN W. FULTON, 1950-1956

John W. Fulton had served pastorates at Friedburg and Enterprise, then from 1940 to 1950 was general secretary of the Board of Christian Education for the Province. He had also edited the Wachovia Moravian (published by the Southern Province until a joint North American Moravian was established in cooperation with the Northern Province) and had served as Chairman of the Interprovincial Board of Christian Education. Married to the former Arnice Richardson Topp, the couple had four children. Brother Fulton's mother, Mrs. N.F. Fulton, was then at 99 the oldest member of our congregation. He took over on July 1, 1950 and was installed by Bishop J. Kenneth Pfohl on July 9.

During this pastorate the Church parlor was made available to Alcoholics Anonymous for its meetings, new sound equipment was installed to permit those in the hall, kitchen and nursery to hear the services, and a power lift was added to the dumbwaiter from the kitchen to the lovefeast serving area.

OPPOSITE:
CHRISTMAS PAGEANT 1950. THOSE IDENTIFIED INCLUDE BETTY CONRAD (WALL) AS MARY, DALE VAUGHAN AND FARRELL SCOTT (SHEPHERDS), RICHARD DALTON, WATT WHITE, JR., AND CONNIE MCLEOD (WISEMEN), ANDREA BURKE, BETSY BLUM (OERTER), LINDA PETREE AND FRANCES DALTON (ANGELS).

In early 1953, Boy Scout Troop No. 7 was reorganized. It had been the first scout troop in Winston, but had become dormant as the members of Calvary living in the neighborhood had declined over the years.

In 1953 Calvary had 833 communicant members and a total membership (including baptized children) of 1,015. Sunday School enrollment was 398. This same year a stained glass window depicting Hoffmann's "Christ in the Temple" was ordered for the Junior Department and Mrs. Garnet Grubbs organized a Brownie troop.

These years were especially notable for the excellence of Calvary's music program. On Palm Sunday in 1954 Calvary was able to present a program on WTOB-TV with band, choir and an address by Brother Fulton. Mrs. Clifford Bair was then our organist, and is still remembered for the "smoothness with which she handled the service" according to the Church diary. On September 9 she was replaced as organist by Tim Cahill, a son of the congregation. A week later Paul Snyder became Minister of Music. Brother Snyder had received a Bachelor of Music and M.A. from Westminster Choir College and had ambitious plans of organizing 6 choirs for all ages from pre-school to adult and also producing a major large religious musical performance each year. He met with remarkable success, the high point of his ministry perhaps being the presentation of a 25 minute program of Moravian Christmas music over the Columbia Broadcasting System. Meanwhile, our own Austin Burke was

director of the Salem Band and the Easter band, largest regularly organized wind ensemble in the world.

Other sidelights of our congregation in 1955 and 1956 were that Calvary had two members at Moravian Seminary: Fred P. Hege and William McElveen. Brother Hege on graduation became Assistant Pastor at Home Church. Brother McElveen graduated later because of student service at our St. Croix mission, and followed Hege at Home Church.

OPPOSITE:
CHRISTMAS LOVEFEAST, 1957.
W.E. HEGE FAMILY.

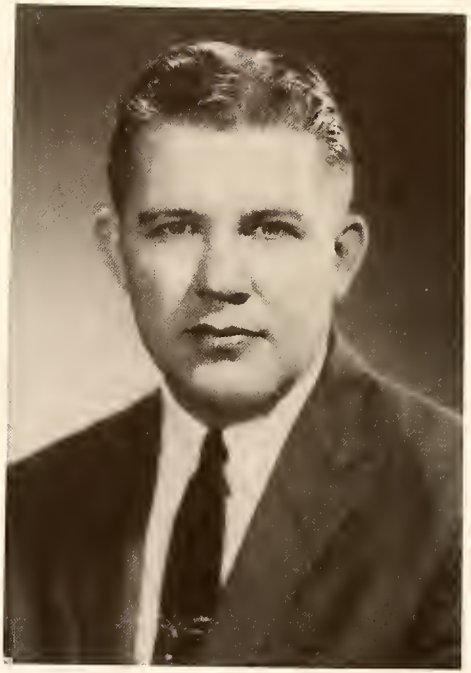
Tom Watts received his God and Country Award at Calvary. Betty Conrad won the City-wide typing prize. Ethel Cranfill prepared an exceptional scrapbook for the Womens Auxiliary illustrated by her own water colors. Charles E. Scott was made Venerable Master of the Winston-Salem Lodge of Perfection. Richard Henderson became Director of Choirs at New Philadelphia Church, Mr. and Mrs. W.E. Conrad celebrated their 50th Wedding Anniversary, Bruce Lewis became Master of Salem Lodge #289 of the Masonic Order, and Frank Jones returned from a European Tour attired in beret and cape.

After a fleeting 6 years, however, Brother Fulton left our pulpit on July 1, 1956 having been called to assume the Rondthaler chair of Practical Theology at Moravian Seminary. He was succeeded by the Reverend John S. Goserud.

A special matter of pride for our congregation however occurred when our beloved Dr. Schwarze was consecrated a Bishop of the Unity on December 30, 1956, having been elected by Synod on November 14.

PASTORATE OF JOHN S. GOSERUD
1956-61

Brother Goserud assumed the pastorate of Calvary on July 15, 1956 and remained until January 1, 1962. Born at Sturgeon Bay, Wisconsin, he had received his A.B. at Moravian College and B.D. at Moravian Seminary, receiving the latter degree in 1947. After a pastorate at Bethany Moravian Church in Altura, Minnesota, he took leave to become Associate Pastor of the West Allis United Presbyterian Church in Milwaukee. From there he was called to Konnoak Hills Moravian Church in Winston-Salem in May 1950 and remained there until his call to Calvary. Married to the former Irene Wukovitz of Bethlehem, Pennsylvania, the couple had three children.



REVEREND JOHN S. GOSERUD, PASTOR, 1956-1961.

During Reverend Goserud's pastorate the Junior Chapel, a project of the Burke Fellowship Class was completed, almost entirely by our own members: Larry Landreth made the pews, Albert Atwood engraved the memorial plates on the pews, Charlie Scott, Richard Fulton, Paul Rule, Bill Barkley and E.A. Huffmann made the panelling and other woodwork in Charlie Scott's workshop, the pump organ was electrified and chimes added. Mrs. W.J. Dizor was Superintendent and the Chapel was dedicated to her on November 24, 1957. During Goserud's pastorate, the Church's total budget hovered around $55,000.00. The staff comprised Reverend Goserud as pastor; Paul Snyder, Minister of Music; Timothy Cahill, Organist; Louise Wommock, Secretary; and Doc Hall, Custodian. P.W. Blum, Sr., was Sexton and H.M. Brandon in charge of the Church grounds. Additionally in July 1959 the Reverend C. Bruce Weber was called as Assistant Pastor.

Goserud loved plays and pageants and enthusiastically supported our traditional Christmas pageants, assisting with lighting, costuming, etc. to make it more professional. A highlight of 1957 was Mrs. H.H. Kapp's production of "Our Moravian Heritage." Mrs. Kapp, for years a splendid, dedicated teacher and later Superintendent of the Junior Department, loved her Church, was an authority on its history, and concerned that the younger generation was not being adequately inculcated with our traditions either from the pulpit or from the Sunday School literature provided. So she

wrote a play. Performed in March of 1957 it was splendid and ought to be resurrected.

Another highlight occurred on July 23, 1958 when the joint Boards, feeling that the Holly Avenue neighborhood was no longer appropriate for a parsonage and that the existing one could hardly be modernized, asked and received ratification by the Church council of the purchase of a new parsonage at 2500 Country Club Road—the new home was a total surprise to the Pastor.

"NEW" PARSONAGE, C. 1958.

Other important events of 1957 included the establishment of an Organ Fund by the Ben Cahill family in the memory Helen Keith Cahill, and the Southern Provinces celebration of the 500th Anniversary of the Unitas Fratrum, concluded by a mass service at the Memorial Coliseum.

As Lent approached in 1958, Brother Goserud announced that he would during that season pray in the sanctuary for each individual and family in the congregation between 8:30 and 9:00 o'clock a.m. He invited the congregation to join him. This deserved to become a custom, but has sadly been abandoned.

On May 14, 1959 an era ended: Calvary's beloved Bishop Schwarze, our pastor for 34 years—through 2 world wars and the Great Depression—was called home at the age of 73.

Reverend Goserud realized the teaching value of theatre and used the stage in the Fellowship Hall repeatedly for performances of religious plays. The traditional Christmas pageant was made a centerpiece of the Advent season. Of course, the star role was that of Mary. Celeste Abernathy and Blanche Stone were among those who played the Virgin. The Calvary band during the first part of Goserud's tenure was directed by C.B. Fordham, assisted by Peter W. Blum, Jr. C.B. Fordham was succeeded in 1960 by N.D. Fordham, Jr. and assistant band directors were Peter Blum, Jr. and John I. Shore.

During Goserud's tenure the sanctuary was again renovated with new beige rugs replacing the former green ones, new Tiffany glass chandeliers replacing the former ones, and a window installed between the

sanctuary and entrance foyer. Also in 1961 plans were begun for building a new education wing. Douglas F. Peterson chaired this effort.

Reverend C. Bruce Weber who had become Assistant Pastor in July of 1959 was called to become Pastor of the Oak Grove congregation on July 1, 1961. 1961 was also the year Girl Scout Troop 66 was begun. The original members included Shannon Chandler, Ann Womble, Gaye Moser, Diane Moser, Patty McCollum, Sandra Page and Janet Cornelius.

The congregation was saddened in November 1961 when the Reverend Goserud received and accepted a call to Nazareth Moravian Church in Nazareth, Pennsylvania. Another blow was the death of longtime Sexton, Doc Hall on November 27. The Provincial Elders Conference called the Reverend C. Truett Chadwick to succeed Goserud.

REVEREND C. TRUETT CHADWICK, PASTOR, 1961-1964.

PASTORATE OF REVEREND C. TRUETT CHADWICK 1961-1964

Brother Chadwick was married to the former JoAnne Atkins and had three children; Truett, Jr., Katie Luanne, and Leigh Adele. Brother Chadwick was outstandingly eloquent in the pulpit and he and his family were a warm and attractive addition to the congregation, but he was unfortunately dogged by poor health, which by 1964 had worsened to the point that on October 1, 1964 he felt he should resign the pastorate of Calvary, after a mere 32 month tenure, for a smaller church. At this time he had been unable to fully serve this congregation since March 1964. During Brother Chadwick's pastorate the congregation voted to endorse the efforts begun under Brother Goserud to erect a new Christian Education Wing on the west side of the existing church. Adams and Pegram, a Statesville architectural firm was selected to design the addition and estimated that the project would cost no more than $120,000.00. Frank L. Blum Construction Company was general contractor. The addition was completed and occupied by the Sunday School on September 29, 1963. It added some 6,000 square feet of classroom space for our use.

Brother Chadwick had been without assistance at Calvary after Brother C.Bruce Weber's call to Oak Grove in July of 1961 and there was a special need for help in the Christian Education area. So the

Reverend Jack L. Salmons was called in June 1962 to be Calvary's first Minister of Education.

Reverend Chadwick's short pastorate was followed by an even shorter one.

PASTORATE OF MERVIN WEIDNER
FEBRUARY-OCTOBER 1965

The congregation rejoiced when Reverend Mervin Weidner was called to Calvary and installed as pastor on February 7, 1965. He was a native of Emmaus, Pennsylvania but had married one of our own, Catherine Brandon, daughter of Mr. and Mrs. H.M. Brandon. Their five children were Carol Ann, Tim, Nanette, Martha and Jane. Brother Weidner was an energetic administrator who had not only served as pastor of the long established First Moravian Church in Philadelphia but had shown also exceptional ability as an organizer of new congregations: He had organized and was first pastor of Midway Manor in Allentown, Pennsylvania, then became Director of Church

Expansion in California where he organized the Downey and Covina congregations. Thereafter he was Director of Church Extension in Florida and organized the Coral Ridge and Boca Raton congregations.

One of Brother Weidner's contributions was the establishment of our Day Care center, one of the first in our community to be licensed by the State. Weidner was concerned not only that our new C.E. wing be used more than one hour per week, but also he saw a Day Care center as a means for Calvary to extend its influence and its area of service in the community. A feature of the Calvary Day Care program was that it would provide kindergarten instruction to those enrolled at no extra cost to their parents. The Center, which happily still continues its splendid work today, was opened in September 1965.

REVEREND MERVIN WEIDNER, PASTOR
FEBRUARY -OCTOBER, 1965

Mrs. G.T. Lumpkin was first Director, Mrs. J.J. Murphy was teacher and Mrs. Anna Cobb was administrative assistant. Unfortunately, after a short 7 months at Calvary, Brother Weidner received a call on August 30, 1965 to become Pastor of Central Moravian Church in Bethlehem, the oldest Moravian congregation in the United States, where he succeeded the Reverend Walser Allen. He was installed there on October 17, 1965.

Again Calvary was without a pastor.

This time, however, the Provincial Elders Conference lost no time in calling a new pastor for Calvary. They selected a gregarious Winston-Salem native with infectious high spirits, the Reverend J. Calvin Barnes to assume our pulpit. He was installed on November 21, 1965. It proved a happy choice.

PASTORATE OF J. CALVIN BARNES
1965-1973

Jack Barnes[14] had graduated from Reynolds High School in Winston-Salem in 1931, gone to Moravian College and Seminary graduating with his Bachelor of Divinity Degree in 1939. He was ordained September 17 that same year and had served his entire career in the Southern Province. His pastorates had included Oak Grove, Providence and Fulp for 6 years, King and Mizpah for 6 years, Greensboro for 5 years, and Christ for 9 years before coming to Calvary.

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[14]The story goes that he was christened "Jack," with no middle name. When it came time for him to be ordained, Bishop Pfohl felt "Jack" too undignified for a minister's name and announced, "from now on, you'll be J. Calvin Barnes."

REVEREND J. CALVIN BARNES, PASTOR, 1965-1972

He was married to the former Helen Louise Diehl, by whom he had two daughters. Mrs. Robert H. Mehlhouse and Mrs. E.G. Barker. His first wife died on November 22, 1970 and he subsequently married Mrs. Ruth Nash who is still a member of our congregation. He was handicapped as a boy by a fall which resulted in one badly disabled leg and a permanent severe limp. He threw himself into civic as well as church life in the community, being a Lion, serving as Chaplain of the Greensboro Fire Department, Chaplain of the Winston-Salem Police Department (where he was commissioned as a Major), as a Trustee of Moravian College, and of Salem Academy and College, and also as a member of the Board of Provincial Elders.

Our members were recognized in a number of

ways: The April 17, 1966 Winston-Salem Journal featured three generations of tinsmiths, all members of the Blum family, and all members of Calvary. They were P.W. Blum, P.W. Blum, Jr. P.W. Blum, III, Ralph Blum, Allie Blum and Bill Seippel (son of Janet Blum Seippel). That same year William H. Boyce, M.D. received the Sertoma "Service to Mankind Award" and Edmund W. Johnson received the De Molay Order of the Degree of Chevalier. In 1966 the Calvary Day Care center had an enrollment of 47. In 1967 saw Calvary members Ellen Clodfelter (daughter of Mr. and Mrs. J.L. Clodfelter) being chosen "Girl of the Year" in the Tri-Gray-Y Programe and Brian Peterson receiving a football grant-in-aid to Davidson College.

Meanwhile our former missionary pastor, Bishop Kenneth G. Hamilton completed Volume 11 of the *Records Of The Moravians In North Carolina* with the assistance of a grant by the Z. Smith Reynolds Foundation. This volume covered the years 1851-1879, translating from German the period between 1851 and 1856, at which point virtually all church bodies began using the English language.[15]

1968 was Calvary's 75th Anniversary. During this year a short church history was prepared and distributed, and other events took place in recognition of the anniversary, but by this time the keeping of a Church Diary had ceased and the records are unfortunately scanty. There is notice, however, of the fact that the crystal chalice presented to the North American Moravians by the Czech Moravians

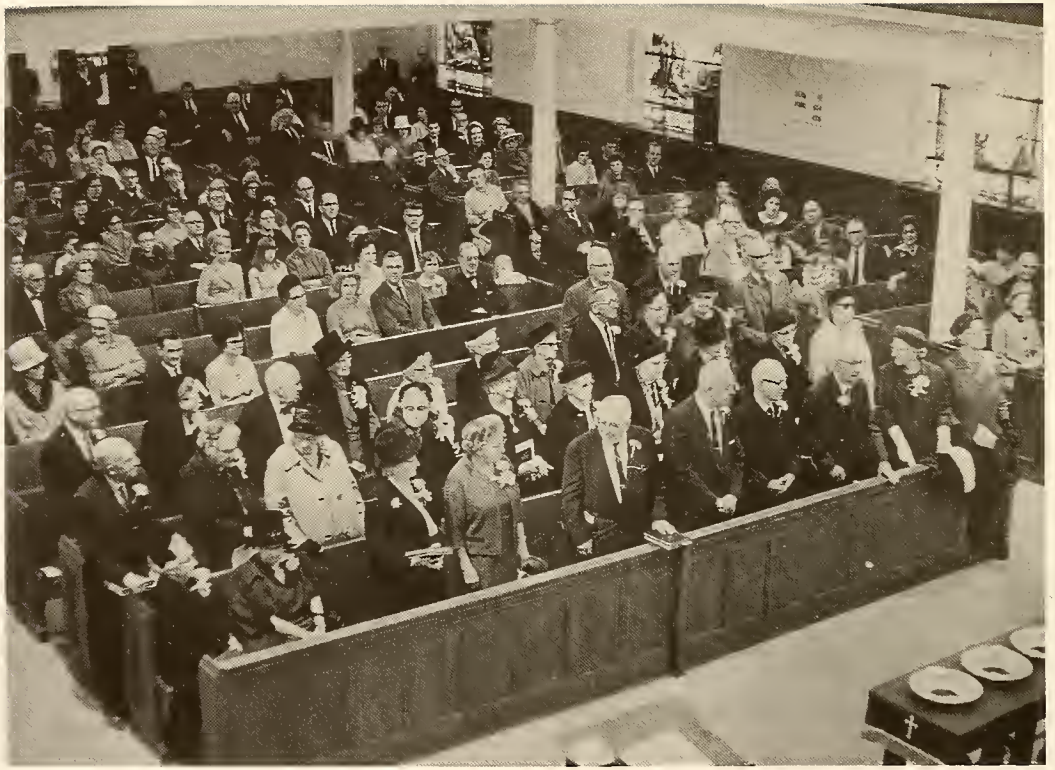
[15]The PEC, curiously, continued to keep its records in German until 1879.

LOVEFEAST
DIENERS
WITH PASTOR
J. CALVIN BARNES,
1968.

in commemoration of the 500th Anniversary of the Unitas Fratrum (1457-1957) was used for the first time in the South at our Holy Communion on August 11, 1968. In this Anniversary Year, the Reverend Raymond T. Troutman was called to Calvary as Associate Pastor, having most recently served as Pastor of the Gnadenhutten, Ohio, congregation. With the addition of Ray Troutman, our church staff this year included J. Calvin Barnes, Pastor; Raymond T. Troutman, Associate Pastor; Louise Wommock, Church Secretary; Douglas Kimel, Choir Director; and Catherine Walker, Organist.

Calvary became the first local integrated Moravian congregation since the 1830s when Dr. George H. Hall joined us in 1969. A former Dean at Winston-Salem State University and former Pastor of our St. Philips congregation, he was a native of Bluefields, Nicaragua.

The 1970s saw a fairly stable congregation, with a communicant membership averaging slightly less than 800. Expansion of our capital plant had provided sufficient christian education space and the sanctuary itself was filled only for Christmas Lovefeasts. The congregation was gradually aging and the neighborhood continued its gradual change from single family residential to parking lots and rooming houses. Only a few houses along Poplar to the South retained their original character.



75TH ANNIVERSARY, 1968. RECOGNITION OF THOSE MEMBERS MORE THAN 50 YEARS.

In 1970 Randy Transou (son of Mr. and Mrs. T.L. Transou) at 17 won the North Carolina High School Golf Title, setting a state record in the tournament. That same year Dr. Albert Griffin won the City Tennis Championship. And on a sad note, on November 22, our pastor's beloved wife Helen, passed away. Pastor Barnes himself prepared her poignant memoir.

1971 began with heavy snow, causing cancellation of the traditional watchnight services in Salem. Officers of our congregation included D.F. Peterson, Jr., as Chairman of the Board of Trustees and Frank Kane as Vice-Chairman. The Board of Elders was headed by the pastor as chairman, John B. Wall Vice-Chairman, and Thomas A. Peddycord, Jr., Secretary. The big provincial effort this year was the building of the Moravian Home on Indiana Avenue near Bethabara. A series of draconian government rules had required the closing of the Salem Home, and a need was felt for the re-establishment of a nursing and residential facility for our elders. In February an $800,000 capital fund campaign was launched. This $800,000 together with $500,000 already on hand would provide a substantial state-of-the-art facility on the 30 acre Indiana Avenue tract. Calvary Womens Fellowship on April 24 sponsored a "house tour" to benefit the home.

This was also the year for the Triennial Synod of the Southern Province. The hot issue was whether the Northern and Southern Provinces should be merged. Opposition to the proposal was led by our own Pastor Barnes. The proposal was defeated in Synod on November 4.

Other items of interest to our congregation were the election of D.F. Peterson, Jr. as Chairman of the Board of Trustees of Salem Academy and College, and the sad passing of Brother Peter Wilson Blum at 92. Brother Blum had preserved well into this century the ancient art of tinsmithing, and for 50 years had made all the candle molds for Christmas Eve candles. He also crafted coffee pots for our lovefeasts, made the street lights for the Old Salem, Inc. restoration and trained two generations of tinsmiths to succeed him.

Milestones in 1972 included our Womens Fellowship's completion of its $3,000 pledge for the Moravian Home on August 22 and Austin Burke's completion of his 30th year as Director of the Moravian Band, responsible not only for the Easter Sunrise Service Band but also for training new musicians (at the Band Hall at the corner of Church and Bank Streets) and directing the summer band concerts in Salem Square (a tradition going back to 1905). Sam E. Fort, Jr. accepted the baton from Brother Burke on July 26. Finally, our Associate Pastor Ray Troutman accepted a call to Kernersville Moravian Church, leaving us again without an associate. Ray and his family had been very popular with our congregation.

The years of Jack Barnes' pastorate were happy ones, partly because of his own good humour and high spirits and his decision to retire in 1973 because of his health was a sad one. On June 3, 1973 he was succeeded by the Reverend David R. Burkette.

REVEREND DAVID R. BURKETTE, PASTOR, 1973-1978.

PASTORATE OF DAVID R. BURKETTE
1973-1978

Brother Burkette, a native of Jefferson, had had a career in business before receiving the call to the Ministry. He was ordained a Deacon on June 9, 1957 after completing training at Moravian Theological Seminary and was elevated to Presbyter on April 12, 1964. His wife was the former Dorothy Grubbs and the couple had two sons, Wayne who followed him into the Ministry, and Gary. Prior to coming to Calvary he had held pastorates at Clemmons, Bethania, Fries Memorial and had been organizing pastor of the Rolling Hills congregation.

Brother Burkette was installed as pastor on

June 3, 1973. During his pastorate the steps and sidewalk which formerly ran from the south entrance of the church to Second Street at a point opposite Poplar, were removed and the granite wall patched so as to present an unbroken wall along the south side of the church lot. A tradition of special music was introduced for Great Sabbath Evening by Doug Kimel, our Choir Director: the Great Sabbath Service of Salem congregation held at Home Church had grown to the point that all who wanted to attend could not be accommodated, so Calvary began its own services, with the Calvary choir performing the "Seven Last Words" cantata by Theodore Dubois accompanied by appropriate musicians and organ.[16]

The band was now under the leadership of N.D. Fordham, Jr., a member of a remarkably musical clan. The "Fordham Family Band" comprising three generations and thirteen members performed at Calvary in June 1976. An earlier article in the Winston-Salem Journal included a photograph of four Fordham family members who between them had played 148 years in the Easter band.

Reverend Harold Wayne Durham was installed as Associate Pastor on April 21, 1974 and remained with us a bit over a year before accepting a call to the pastorate of Christ Church on July 21, 1975.

And an era ended on February 28, 1975 when

[16]Incidentally, Brother Kimel during this period conducted Fairview's choir as well as Calvary's: Their Sunday service begins at 10:00 and so he was able to leave Fairview when the Minister began his sermon and arrive at Calvary in time for our 11:00 o'clock service.

Bishop Kenneth G. Hamilton was called home at the age of 82. He and his brother Arthur had resided at the Moravian Home since 1973. His life had spanned two world wars, included service on the continent, the Mission Fields and at home, and was crowned by such scholarship as the translation of Volume 11 of the Records of the Moravians and a one volume history of the Moravian Church which expanded and brought forward the earlier work of his father, Bishop J. Taylor Hamilton. During his years as Missionary Pastor of our congregation he and his wife had several children but none survived beyond their infancy. Self effacing, scholarly, charming, tolerant and approachable, to many of us he was the personification of everything our church stands for.

On January 29, 1978 Reverend Burkette left Calvary's pulpit to become Executive Director of the board of Homeland Missions of the Province. Slightly less than 6 months later he was succeeded by the Reverend Henry E. May, Jr., installed June 4, 1978.

PASTORATE OF HENRY E. MAY, JR.
1978-1981

Brother May was a Winston-Salem native who had worked a number of years at Western Electric Company before being called to the Ministry. Graduating from Moravian College in 1960 and Seminary in 1963, he received his Master of Theology Degree at Duke University and also attended the Princeton Center for Continuing Education. Ordained a Deacon in 1963, he was pastor of Bethesda congregation 1963-65, Park Road (Charlotte) 1965-1969 and Trinity from 1969-1978 when he was called to Calvary. While at Trinity he was made a Presbyter. Energetic, warm, sociable, it was said that he never met a stranger. Active in the Salvation Army, Boy Scouts, Civitan Club, he was also Chaplain of the United States Air Force Auxiliary. In 1974 he was elected to the Provincial Elders Conference. Somehow he also found time to be Secretary of the Moravian Home, Inc. and to be a Trustee of Salem Academy and College. He flies his own airplane and plays in the band (as a boy he earned the money to buy his trumpet by carrying newspapers).

Reverend May was married to the former Bobbie Jean Brown and the couple had four children: Harrison, John, Mary Elizabeth and Peter.

Three months after his arrival at Calvary, Reverend Carol Foltz became our Assistant Pastor, the first ordained woman in our history to serve Calvary.

REVEREND HENRY E. MAY, JR., PASTOR, 1978-1981.

1979 saw Brother May elected Chairman of the Central Board of Elders of Salem congregation. In this capacity he presided over the Easter Sunrise Service, the first Pastor of our congregation to do so since Bishop Edward Rondthaler. What had happened was that the rules for the service had been changed: Formerly the pastor of Salem congregation had presided, but with the death of Bishop J.K. Pfohl, this office became defunct. This was also the year that the location of the service itself was changed. Before, the portion of the service held in God's Acre had been under a grove of oak trees on the eastern margin of the old section, but with expansion of the graveyard to the east and onto the slope opposite Salem Academy, it was felt a location between the old and new sections, symbolically reuniting them, was preferable. (Unfortunately, the

new location is at the lowest point of the total graveyard area and turns to mud if it has rained).

In 1979, too, Janet Blum Seippel was awarded a citation from the Military Order of the Stars and Bars of the Sons of the Confederacy. For years she had been indefatigable in her leadership of the United Daughters of the Confederacy. And on December 1 Calvary had a "Country Fair" enjoyed by the entire congregation.

By 1980 Brother May could note in his Annual Report to the PEC that Calvary had undergone a revitalization of faith and that our membership was in the best shape of the past 12 years. With a communicant membership of 774 the earlier gradual decline had been reversed. That year, too, under May's leadership, the congregation began an outreach effort into the Holly Avenue area, with members of the congregation as well as the pastor calling on those lying within earshot of our bell. That fall Bishop James C. Hughes led a series of renewal services. His theme was "God's chosen people."

1981 saw a number of deaths in our congregation and a decline in total membership to 763—something that caused Brother May to suggest half jokingly that there were "too many gray heads" in the congregation and to urge a redoubling of our efforts to attract more young people.

On August 16 the congregation was stunned when Brother May announced that he had received and accepted a call to New Philadelphia. His had been a happy pastorate for us all. That fall the congregation was elated to learn that Bishop James

C. Hughes, currently serving as pastor in the Northern Province at Lititz, Pennsylvania, had accepted a call to serve Calvary. He was installed on December 13, 1981. Brother Jack Barnes had served as interim pastor after Reverend May's departure and was unanimously elected our first "Pastor Emeritus" when Bishop Hughes arrived.

PASTORATE OF JAMES C. HUGHES 1981-1989

A Winston-Salem native, Bishop Hughes had spent most of his career at Home Church, first as Associate Pastor in 1947 then as Senior Pastor from 1954 to 1971. Called to the Northern Province, he served Lititz for 10 years before returning to the South and Calvary. In 1974 while in the Northern Province he had been elevated to the Episcopacy. Married to the former Virginia Maurita Cox, the couple had two children. Bishop Hughes had a marvelous voice and our rich Moravian musical tradition was a focus of his ministry.

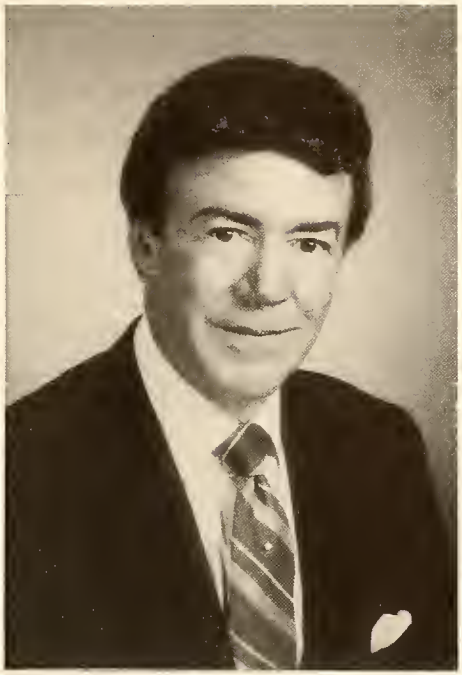
Bishop Hughes was ably assisted in this by Dr. James Boeringer, a composer, musicologist, and

organist who had served as Director of the Moravian Music Foundation before coming to Calvary as organist (before that he had served on the Susquehanna University facility for 15 years, with 2 years as head of its music department). Dr. Boeringer and Bishop Hughes provided a rich musical collaboration to Calvary. During these years the organ was repaired and its range expanded to include an increased baroque range, and Dr. Boeringer composed a number of original works for our choir, as well as descants and interpretations of old Moravian works.

On January 31, 1982 Dr. Boeringer presented a public concert on the Calvary organ, a concert he later duplicated in Georgia and Louisiana.

In 1982, also, the Board of Trustees approved the construction of a multi-purpose recreation shelter on the south lawn of the church, to permit outdoor use for picnics, meetings and church suppers. One motive for this was to provide a facility the entire neighborhood could use, and a collateral concern that Calvary was not reaching out into the rapidly changing neighborhood as it should. The "neighborhood" in 1982 was no longer the residentially rooted area of 50 years before, but was composed more than 80% of renters and more than 50% of single person households. Those households with children were only 15.6%. Racially the neighborhood was being integrated. A bit less than 50% were statistically "lower income."

By 1983 total membership at Calvary was 754, a decrease from 1982. Average attendance at church was 241 and at Sunday School 128—the latter a reflection of an aging congregation.



BISHOP JAMES C. HUGHES, 1981-1989

Sidelights of 1984 included the visit of Tres Fordham, Katie Price and Christian and Riddick Weber to Guyana as youth missionaries. Tres worked there as athletic director at a Moravian summer camp. That year, too, the Winston-Salem Sentinel featured the James Alfred Blum Ukranian-style Easter Egg Collection. Dr. Blum had run away from Hillsborough Academy to join the Confederate Army, and later had become a prominent Winston-Salem dentist and had lived at the corner of Poplar and Holly

1985 saw Bishop Hughes receive an earned Doctor of Ministries degree from Princeton. His dissertation was "Preparing Parents for the Baptism of their Children." The "Fellowship Center" was dedicated on May 19 with the band, choir and Hussite Bell Ringers participating. Also in 1985 we

had the good fortune of securing as Assistant Pastor, John David Rights, fresh from Seminary. John remained with us until November 1989 when he was called to Bethania as Senior Pastor there.

The Moravian church customarily requires retirement of its ministers when they reach 65, but permits the church Boards to request PEC to issue calls thereafter of one year duration. When Bishop Hughes reached 65 in April 1988 the Calvary Boards, anxious to continue his services, called him to another year—through March 1989. Also in 1988 Calvary hosted a 16 girl Moravian choir from Honduras under the leadership of Sam Gray, son of Reverend Joe Gray and Lahoma Poindexter Gray, who, it will be recalled, were Assistant Pastor and Calvary member respectively.

With the retirement of Bishop Hughes, Calvary entered an interregnum from the spring of 1989 until June 19, 1991 when the Reverend Gary T. Marsh accepted our call. During these months the congregation was ably and happily served by three interim pastors, the Right Reverend Edwin Sawyer and, subsequently, the Reverend Herbert Weber, and The Reverend Joe Gray, who even though their tenure was short, had a deep impact on Calvary.

REVEREND GARY T. MARSH, 1991-.

PASTORATE OF GARY T. MARSH
1991 -

The Reverend Gary T. Marsh was born in Simsbury, Connecticut on February 13, 1952 and was reared in the Roman Catholic Church. During his undergraduate years at Moravian College, however, he was impressed by the Moravian tradition and the services at Central Church (then pastored by our own former pastor Mervin Weidner) and became a Moravian. After receiving his degree in history at Moravian in 1974, he taught elementary school for 5 years in Bethlehem, then entered the Presbyterian School of Christian Education where he received his M.A. in 1981. He thereafter went to Moravian Theological Seminary receiving his Master

of Divinity in 1983.

Married to the former Linda K. Hess, the couple have two children, Kevin 7 and Sarah 4. His early ministry was in Waconia, Minnesota from 1983 through 1986 and then the West Side, Green Bay, Wisconsin congregation from 1986 through 1991 when he received the call to Calvary.

Reverend Marsh since coming to Calvary has focused on the need for improved stewardship in our congregation, our congregation's role within the downtown section of Winston-Salem, and upon a revitalization of our youth and church school programs. The Stephen Ministry program whereby trained church members minister to other members of the congregation has begun under his leadership, and an informal, less structured "early service" at 8:30 each Sunday morning has been instituted on a trial basis.

The Reverend David S. Fischler is assistant pastor. Born in East Orange, New Jersey on October 14, 1958, Reverend Fischler received his A.B. in Political Science at Rutgers in 1980 and his Masters in Divinity at Southeastern Baptist Seminary in Wake Forest in 1983. Reared in the Jewish faith, Brother Fischler joined Raleigh Moravian Church in 1981, and in 1983 joined the United Methodist congregation at Millbrook Church in Raleigh, then served Methodist pulpits in Battleboro, N.C., in the Mount Pleasant congregation near Pittsboro, and was most recently associate pastor of Jarvis Memorial United Methodist Church in Greenville, N.C. from 1989 through 1992 when he came to Calvary.

Ordained a Deacon in the Methodist Church in 1985, and an Elder in the Methodist Church in 1988, he entered the Moravian Orders in June, 1992 when he was received as a Deacon in our denomination.

Married to the former Maryanne Surrells on June 21, 1981, the couple have a daughter, Rebecca Ruth. An international-class chess player, Brother Fischler now holds the mens' championship.

1993 was the Centennial of Calvary's organization—a year long celebration three years in the planning.[17] Richard Henderson headed up the Centennial Committee.

The actual Centennial year began on November 15, 1992 with our 99th Anniversary Lovefeast, beginning our 100th year. At this Lovefeast a Centennial hymn composed by our organist Dr. James Boeringer was sung for the first time, and early Moravian music edited by Dr. Boeringer performed. In December, mugs bearing the Centennial logo were given as souvenirs to each person attending one of our three Christmas Eve Lovefeasts.

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[17]The Centennial Planning Committee began work in late 1990 and was composed of Richard Henderson as Chairman, Marilyn Griffin, Margaret Higgins, Charles Scott and Richard Conrad. The Centennial Committee began working in 1991 and was composed of Richard Henderson as Chairman, Marilyn Griffin Chairman of the time capsule and marker; Earline Pryor Chairman of Calvary Artifacts and Displays; Dr. James Boeringer, Chairman of Special Services; Emily Cheek, Chairman of the Centennial logo design; James Pryor, Chairman of video coverage of Centennial events; John Wall, Chairman of Christmas cards and note card publication; Frank Kane, Chairman of the Centennial church directory; Hamilton C. Horton, Jr., Chairman of Calvary history project; Betty Wall, Chairman of arranging the return of former pastors; Joseph F. Stone and Jack Trivette, Co-Chairman of Calvary's homecoming dinner, planting of the Centennial tree and placement of its marker; Denny Fordham, Chairman of the band history, and the Reverend Gary Marsh, Ex Officio.

During 1993, as the Centennial celebration continued, all of our then-living former senior pastors returned to the Calvary pulpit, a pictoral directory of current membership was published and a Centennial music book was published.

This Centennial Music Book, publication of which was made possible by Eugenia Shore Dull, was a collection of hymns and anthems either composed by or dedicated to Calvary members, together with a special anthem composed by Margaret Sandresky and commissioned for the Centennial period. The 63-page book is thought to be unique among modern Moravian churches.

The Centennial drew to a close in November. On November 14, the congregation celebrated at the 11:00 a.m. service with special music commissioned for the Centennial, accompanied by a brass ensemble. After church a marble Centennial marker was dedicated and a white oak—symbolic of Calvary's confidence in its future—was planted. After this the entire congregation moved to the Elk's Club on Silas Creek Parkway for a delicious homecoming meal and program.

The next Sunday, November 21, a "time capsule" was buried on the front lawn, to be exhumed in the year 2092—yet another example of the congregation's determination to stay and to serve, on Holly Avenue where we were first established a century ago, on the "Reservation."[18]

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[18]Included in the time capsule were copies of the 1906 Offices of Worship, the 1923 Hymnal and Liturgies, and the 1969 Hymnal and Liturgies; the King James, Revised Standard and the New English translations of the Bible, the Passion Week

Manual, the current church directory and Annual Report, bulletins for all services during the Centennial year, a Centennial mug, a copy of the greeting cards depicting our stained glass windows, copies of manuscripts of our Centennial music, copies of band tune and chorale books for all parts, including the B.J. Pfohl and the Austin Burke editions, a Centennial christmas tree ornament, a report from Womens Fellowship, church newsletters for the Centennial year, copies of the 1993 Daily Texts, a letter to the pastor of Calvary Church in the year 2092, a letter to the Chairman of the Bi-Centennial Celebration in the year 2092 and various letters of greetings from our political representatives and church officials plus such other items as various church members desired to include.

CONCLUSION

As Calvary begins its second century, the congregation finds itself in a vastly changing neighborhood and a vastly changed world. The Protestant and Christian consensus that existed in our youth in Winston-Salem is largely gone. For the first time in generations we live in a society in which our Christian faith has become quaint and irrelevant to many or, at worst, foolish superstition. As a result, the Christian church's role in this nation is no longer nurturing and perfecting those who are already Christian, but rather converting the pagan majority of our fellow citizens.

But it must be remembered that our world at Calvary has also changed profoundly from the vast virgin forest of "Winston Reservation" 100 years

ago, to the asphalt paving lots and rooming houses of today. With the Lord's help, we have adapted to those changes. And we will continue to adapt:

> "Hitherto hath the Lord helped us.
> Jesus still lead on!"

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